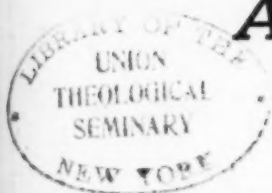


The
**CHRISTIAN
CENTURY**

A Journal of Religion



These Rejoice at Nanking!

By Stanley High

Roman Catholics and Prohibition

By John Clarence Petrie

SURVEY OF BOOKS FOR MAY

Religion—Theistic and Atheistic

By Edward Scribner Ames

Gold Star Missionaries

An Editorial

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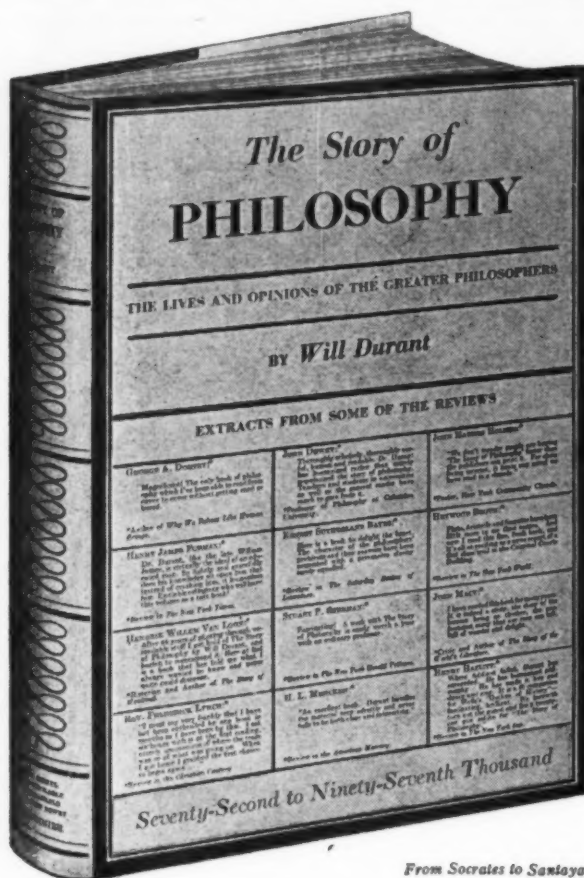
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EDITORIAL

DISCORD within the Chinese kuomintang party overshadows all other developments in the far east. As has been true of each succeeding phase of the Chinese revolution, the situation is so beclouded with rumor that it is almost impossible to guess what is the actual state

China's Nationalists in Internal Strife

of affairs. There seems to be no question but that there has been a decisive break between the radical wing of the party, with its headquarters in Hankow, and the moderates supporting General Chiang Kai-shek, who has set up a separate government at Nanking. Nationalists at Hankow who are supposed to be friendly to the moderates are reported as virtually prisoners. The same condition applies to nationalists at Shanghai who are suspected of radical leanings. Forebodings at the time of the fall of Shanghai have found melancholy justification, since that first major success has led to this internal crisis in the progress of the revolution. Three explanations of the split are current. The first pictures General Chiang as a reasonable patriot, who is determined to protect the revolution from the ex-

cesses which a Russian-controlled communist wing would force upon it. This appears to be the prevalent Shanghai version, for, in the eyes of that panicky city, General Chiang has become steadily less red and more attractive as he has come closer to power. The second regards the division between Hankow and Nanking as a piece of trickery, designed to make it impossible for the powers to carry out their threats in regard to the Nanking incident by so shuffling the government that no one can be held responsible. The third sees in General Chiang's refusal to take orders from Hankow his fall into the old morass of personal ambition. It maintains that Hankow is far from being as radical a center as foreign opinion holds, and that General Chiang has sold out to the exploitationists in the treaty ports and become just one more military freebooter for China to deal with. Naturally, with internal matters in this condition, the nationalist movement has lost much of its impetus.

Uncle Sam Begins to Watch His Step

IN MANY WAYS, the most encouraging development in China during the past week has been the evidence of a growing reluctance on the part of the United States to follow British policy without question. President Coolidge, in his speech before the United Press, reiterated the determination of this country to use its armed forces only for the protection of American lives and property, and its readiness to negotiate for the elimination of treaty inequities. But this slowing down of the drum-beat has been even more marked in China itself. To be sure, we still maintain a patrol of warships on the Yangtse, and we have contributed heavily to the flotilla which now has its guns pointed ashore at Hankow. Our marines continue to arrive at Shanghai. But the government is apparently doing what it can to avoid armed action. The American minister at Peking—probably to his intense disgust—is no longer acting as though he were representing one party in an international alliance. The United States is pulling out of the identic notes business, and doing this so rapidly and completely that the London press is showing its pique and talking about the necessity of renewing the old Anglo-Japanese alliance. Washington has come to realize that the British policy it followed when it participated in the identic notes leads to nothing but more shooting, which could eventuate only in a military occupation, the fomenting of a Chinese hatred be-

yond anything yet dreamed, and the temporary restoration of Great Britain to control of her old sphere of influence in the Yangtse valley. That, surely, is not the game that the United States wants to play. The farther we pull out of it, the more will our citizens approve. Nor should we allow ourselves to be betrayed, by any plea for the protection of property, into a re-involvement. There never yet has been a loss to American property in China for which compensation has not been afforded.

Peaceful Meetings Promised The Denominations

SEVERAL DENOMINATIONS are about to begin their general conventions. The fact is hard to believe, so peaceful is the general atmosphere. Presbyterians will soon be in session in San Francisco, Baptists in Chicago, and hardly an American newspaper will bring home its war correspondents from China to cover the event. It may be that, when the brethren catch sight of each other, the now prevailing calm will disappear. Here and there, particularly in the columns of the intransigent fundamentalist papers, sporadic attempts are still under way to stir up the animals. But even these attempts lack the war-whoop of the scalp-taker. The fight which Presbyterians and Baptists and Disciples and some others have been holding for the past half dozen years seems, at least for the present, about fought out. The conflagration no longer blazes. It scarcely smoulders. Such voices as are raised, crying for more gore, pipe thinly in a vast and admonishing silence. The weight of world events has become too heavy a handicap for the contestants. It is impossible much longer to make the churches believe that the vital issues are what they have been represented to be during the recent warfare, so long as the right of Christianity to any existence whatever is being challenged in so many quarters. By the time the denominations have begun to grasp the implications of modern materialistic philosophy and psychology, by the time they have faced the inherent paganism of western industrial civilization, by the time they have awakened to the real demand on their missionary pretensions implicit in the Chinese upheaval, they will have no interest left for the marginal bickerings which lately have turned church assemblies into cockpits.

The Tension With Mexico Is Lessening

PRESIDENT COOLIDGE'S speech before the banquet of the United Press, held in New York city on April 25, deserves the most careful consideration. It was devoted largely to the foreign relations of the United States. It sought to explain the administration's attitude on questions which have occupied public attention, and in at least one paragraph it laid down what appears to be a most momentous doctrine for future guidance. A large part of the speech was reassuring in tone. And of all the reassurances given by Mr. Coolidge, none will bring more gratification to the people of the United States than the promise of a peaceful solution of the difficulties between this nation and Mexico. The President reviewed rapidly the steps by which controversy has arisen; outlined the reason for which he

saw no promise in the suggested resort to arbitration; but then spoke most optimistically of the present state of negotiations between the two countries. Just what there is new in his announcement that "the Mexican ambassador has recently declared to me that she [Mexico] does not intend to confiscate our property," it is impossible for an outsider to guess. Mexico has been insisting from the beginning of the present controversy that no confiscation was intended or would result from the application of her new land and oil laws. It is probable that the declaration to which Mr. Coolidge referred contained private assurances as to future methods of procedure which gave the promise of the Mexican government a new content. Whatever has taken place, the tone, as well as the words, of the President's speech show that our Mexican difficulties are in the way of peaceful settlement. And for this both nations will be thankful.

Has the United States Assumed a Caribbean Protectorate?

TWENTY-SEVEN WORDS in President Coolidge's New York speech may mark a new epoch in American foreign relations. These are the words: "Toward the governments of countries which we have recognized this side of the Panama canal we feel a moral responsibility that does not attach to other nations." The words, Washington dispatches say, were carefully weighed before they were uttered. What do they mean? Obviously, they have been so framed as to be capable of differing constructions. But, in the light of recent trends in definition of the Monroe doctrine, the interpretation is bound to be that the United States is assuming a virtual protectorate. In fact, one extremely significant sidelight was cast on the pronouncement when there was printed in the New York Times, in the same edition carrying the speech itself, a long dispatch clearly emanating from official sources in Washington, in which was this paragraph: "The Coolidge statement is accepted as bringing to the mainland of the Caribbean, particularly Central America, if not to Mexico, the determination of the United States to exercise a guiding hand in the interest of international stability as it has already put forth its hand in the West Indies, notably through the Platt amendment in Cuba and its assistance in encouraging orderly government of a character friendly to the United States in the Dominican republic and in Haiti." The Caribbean area thus becomes, by presidential mandate, an American lake. Even Mexico is clearly within the scope of this new "moral responsibility" which we are assuming. And Mr. Coolidge slipped these twenty-seven destiny-making words into a speech which vibrated with indignation at the suggestion that the United States might be accused of imperialism!

"The Hand That Writes the Pay Check—"

IN CONNECTION with the reported discharge of instructors from the West Chester, Pennsylvania, normal school for holding alleged radical sentiments and participating in the activities of a "liberal club," comes now a statement from the American civil liberties union—itsself an organization dangerously suspect, under the chairmanship of Professor Harry F. Ward of Union theological semi-

nary!—that the local post commander of the American legion sets the whole matter in a clear light and enunciates the fundamental principle of American education as he understands it by saying that “students in a tax-supported school had no business criticizing the government which was giving them an education.” The students had criticized the government, in connection with the Nicaragua affair, and the discharged professors had aided and abetted them in that criticism. If students must not criticize, certainly instructors must not. If the acceptance of an education binds one to silence or approval, certainly the acceptance of a pay check must do so. It is another application of the immortal principle which Mr. Bryan enunciated during the Dayton case: “The hand that writes the pay check rules the school.” If the hand that writes the pay check of all teachers in public schools, of all employes in public service, of all post-masters, departmental clerks, scientific experts and unskilled laborers who draw public money, is the hand that is to write for them also their statement of social and political opinions, this is not the kind of country we have been in the habit of supposing that it was. There is something very shaky about a governmental policy which cannot face criticism with facts and reason but must have recourse to the ancient and discredited method of silencing critics by economic pressure.

What the Smith Reply Settled And What It Didn't

MR. MARSHALL'S LETTER and Governor Smith's reply have at least had the beneficent effect of bringing the subject out of the area of half-lights and throaty whispers into a place of sunlight and full-voiced discussion. Governor Smith spoke up in a good manly tone and confessed his faith and affirmed his loyalty. So far, so good. Most of the newspaper and pulpit comments have seen only so far, and in their relief at hearing something said out loud, and at the same time both earnestly and good-naturedly, on this ticklish subject of Catholicism and the state, they have leaped to the comfortable conclusion that nothing more need ever be said about it from now until the end of time. Governor Smith has said that he is a good Catholic and a good American, and he is an honorable man, and therefore the question is closed, not only in regard to him but in regard to all Catholics. No further consideration is to be given to anything in the record of the church or the pronouncements of the popes. As one analyzes these comments, it appears that few of them give any serious attention to that part of the reply which has to do with canon law and the utterances of the popes. The only thing that made any serious impression was the governor's personal statement. If he says he is loyal, he *is* loyal. (We believe it, too.) If he says he does not admit the right of the church to control his opinion or his action about any political matter, then, so far as he is concerned, there is no clash between Catholicism and Americanism. True—so far as he is concerned. But this thing also needs to be remembered: Governor Smith is not a high authority on the theory or the history of the Catholic church. His technical adviser, Father Duffy, is a high authority but he was not in a position to make a disinterested pronouncement. The writing

of a letter which is intended to clear the way for a Catholic to the presidency of the United States is not the place where one must look for the most dispassionate and accurate statement of the relation of the church to the state.

Mexican Train Horror a Warning to America

SUCH AMERICANS as have formed no opinion concerning the proposal to lift the embargo on importation of arms into Mexico should be forced to read the details of the train massacre in the state of Jalisco. For sheer horror, nothing that has happened in a civilized state since the close of the world war has equalled it. We do not propose to tell here of the fiendish way in which more than a hundred and fifty men, women and children were butchered. The question instantly arises, Why did it happen? It was no ordinary bandit attack. In fact, there is no evidence that there was anything more than the most desultory robbing indulged in. From the hills, we are told, a large and well-led band swooped down on the train, held it under fire until the last man in its military escort had been killed, and then proceeded to butcher and burn more than a hundred defenceless passengers. A daughter of former President Obregon was among the victims. The official statement of the Mexican government will hardly be accepted as final. In Mexico it is more or less the fashion for the government to accuse the church of responsibility for all sorts of trouble, and faithful church members are equally free in their accusations against government officials. But it is unthinkable that the Catholic leaders, whatever their determination to overthrow the government, should go about the creation of internal disorder in any such devilish fashion as this. Whatever the explanation may finally prove to be, the incident is a stern warning to the United States. It is only the arms embargo that holds banditry anywhere nearly within bounds. Lift that embargo, put weapons within reach of any Mexican adventurer, and it would only be a matter of weeks until Mexico would be tormented by the same sort of atrocities as became common during the days of Villa.

Significant Changes in Military Manual

IT SEEMS REMOTELY POSSIBLE that the war department has discovered that the protests against compulsory military training in schools and colleges means something more than the raving of a negligible coterie of long-haired pacifists. The latest edition of the “R. O. T. C. Manual for Infantry, Second Year Advanced, Volume IV,” according to an analysis given out by the committee on militarism in education, contains some significant omissions from the text of the 1925 edition. For example: The earlier edition defined the gentle art of “mopping up” as “to put out of action by killing or capturing any of the enemy left in a position which has been taken.” The new edition defines it as “Capturing any of the enemy, etc.” The old edition said that “two or three hand grenades will usually be sufficient” for cleaning out a dugout or shelter. The new edition omits the hand grenades. Why the sudden squeamishness? The old edition, describing the procedure in an imaginary situation, said: “All rush in with the bayonet.

There is a cry, the noise of scuffling lasts for a moment, and then silence. The scouts quickly report back. One of them is wounded but can walk." The new edition eases this off by omitting the bayonet and the wound: "All rush in. There is a cry, the noise of scuffling lasts for a moment, and then silence. The scouts quickly report back with the captured sentry." The new edition also omits the statement that "the mainsprings of human action are self-preservation and self-interest, in a word, selfishness," and it no longer advises against granting an armistice pending negotiations for peace, because "the enemy will have fewer cards to play if we have captured his armies and seized his territory." One would almost think that Mars is getting chicken-hearted. Either that or he is not so insensible to public opinion as he usually affects to be. The old manual listed as the faults of the American system "reliance on voluntary service, direction of military operations by a civilian secretary of war, and failure to adopt compulsory service in time of war and compulsory training in time of peace." This sounds almost like "criticizing the government"—a matter that the army and the legion are very sensitive about when others consider it too militaristic, but which seems to be all right when they want to protest that it is not militaristic enough. But evidently the omissions do not indicate a change of heart, for the omitted passages, except the one about "no armistice," are included in a separate pamphlet by the editor of the manual which is used in some of the R. O. T. C.'s.

The Cost of High Living

STATISTICS collected by the United States treasury department and published by the Journal of the National Education Association tell the expenditures of each of our forty-eight states for eight classes of luxuries: tobacco, soft drinks and ice cream, theatres and movies, candy, chewing gum, jewelry, sporting goods and toys, and cosmetics. The total is tremendous; something over five and a half billion dollars for a single year, 1924. Before being too much overwhelmed by this gigantic aggregate, one should remember that there are a great many people in this country, and that the whole expenditure for these unnecessary but diverting objects comes to a little less than fourteen cents a day for each individual in the country. Considering that there are thousands who pour out dollars a day, rather than cents, it is evident that there are many other thousands who do not expend very riotous sums for these classes of luxuries. One extraordinary feature of the statistical display is the evidence which it gives of the cultural homogeneity of the United States, so far as these expenditures relate to anything that can be called culture. The proportionate expenditures for the several classes of luxuries is almost the same in all of the states. Whether one considers the total expenditures for the various sorts of luxuries in the whole country, or the amounts by states, the ratios are about the same. Whether in New York, Nevada, or South Carolina, it appears that the American citizen and his wife and children spend about ten times as much for theatres and movies as for chewing gum; about three times as much for tobacco as for candy; twice as much for soft drinks and ice cream as

for sporting goods and toys; and five dollars for jewelry to three dollars for cosmetics and perfumes. However diverse may be our ideas about politics and religion, we are all one in our indulgence in the minor frivolities. Perhaps the most surprising item in the list is the expenditure for chewing gum. That the American people spend eighty-seven million dollars a year to give pleasurable exercise to their maxillary muscles seems an incredible thing. But they do.

Gold Star Missionaries

NOT ALL missionaries in China left their posts in response to the demand of the foreign consular and diplomatic authorities to seek safety under the protection of American and British gunboats. A few refused to acknowledge the right of their home government to command them. They had not been sent to China by their government. They had gone out under the mandate of Christ. They were not preaching in the name of the American consul. They were preaching in the name of Christ. They had no status as representatives of American commercial interests. As ambassadors for Christ in China they held credentials supreme over those of the ambassador of any foreign government in China. They were apostles of the kingdom of God. The state department at Washington had no jurisdiction over them as missionaries. They loved China, and had pledged their lives to the salvation of China. They loved America, their motherland and homeland; but they rejected that narrow and unintelligent patriotism which identifies love of country with blind obedience to a state department bound hand and foot to the pagan traditions of commercial imperialism.

In truth, with the growth of their work as missionaries, and with the emergence of a new national consciousness among the Chinese people, the conviction has steadily deepened among the missionaries in recent years that the greatest hindrance to their Christian work in China arose from the policy of the so-called Christian nations of the west. Many missionaries found themselves unable to preach Christ without drawing a sharp distinction between real Christianity and the sort of thing which the Chinese saw exemplified in the policies of these "Christian" nations. Inevitably there developed in missionary circles a conscious antagonism to these policies. Not all missionaries felt it, but many did, probably a majority of them. It was with difficulty that the Chinese could grasp the distinction which enlightened and sensitive missionaries sought to make. What with the invasion of China's sovereignty at many points, by unequal treaties and extraterritoriality, the Chinese mind naturally identified the presence of American and British missionaries with the imperialistic interests of their governments. These missionaries were British and Americans; it was hard for the Chinese to see that they were *Christians* in any sense that distinguished them from other British and American foreigners who appealed to the strong arm of their governments in support of the privileges and interests which they enjoyed in China.

Then came the crisis. With the nationalist armies at the gates of Nanking, missionaries and all foreigners were ordered by their governments to evacuate the danger zones

in the interior and seek safety in the treaty ports. Gunboats and marines were provided for their protection. Nanking was shelled by American and British guns that the teachers of Christ's religion might be saved. In the disorder one missionary was killed. There was some looting of foreign property and some rough handling of foreigners, how serious we do not as yet surely know, before the evacuation of foreigners from Nanking was completed.

The missionaries were loath to go. They had held out against the urgent advices of American consuls so long that they have since been subjected to criticism in this country for their resistance. The attitude of the missionaries is illustrated graphically by an exchange of telegrams between Mr. Adams, American consul at Chungking, and the mission force at Tzechow, West China. The record of these telegrams is given by Rev. Lewis F. Havermale, a Methodist missionary for many years at Tzechow. His letter to his board in this country also illustrates the confusion of loyalties from amongst which the missionaries had to choose their course of action. Says Mr. Havermale:

If you were American citizens, and had used every possible means to delay your departure because of lack of clear information concerning the underlying conditions in the outside world, and you should receive the following telegrams from your consul,—just what would you do? After several messages "advising" or "urging" us to leave, the following series of telegrams passed between the consul and us:

"Jan. 26. Consul has been instructed by United States legation to expedite withdrawal of American citizens from Szechwan, China, as quickly as possible. Take only light baggage. Please let us have answer at once. Come without delay. Adams."

"Jan. 30. What are present conditions? Advise go or stay? Tzechow."

"Feb. 2. Conditions are worse. Adams."

"Feb. 5. We learn from various sources of information that negotiations are satisfactorily concluded. Arrangements for departure have been made unless instructions are received to the contrary. Remain here for the present awaiting telegram from Grose and Beech. Havermale."

"Feb. 7. Go immediately. Adams."

It was not alone because the missionaries took a more complacent view of the situation than the consular and diplomatic authorities that they resisted evacuation until they were peremptorily ordered out. They also felt that no matter how serious the situation their place was at their posts. Had it not been for authoritative government intervention the majority of the missionaries would no doubt have remained not only in Nanking but in the far interior mission stations. The attitude of the missionaries is interpreted by Mrs. Pearl Taylor Sarvis in a letter to the New Republic in reply to criticisms upon the missionaries for remaining so long in Nanking. Mrs. Sarvis is in this country on furlough after spending fifteen years at the University of Nanking, where her husband is dean and professor of sociology. She says:

The Americans (most of whom are missionaries) did not leave Nanking for several reasons. One is that missionaries are not in a habit of running from their post at every sign of danger, although they, in general, do so under advice of their consuls, or as a last resort. This is not because they stay to guard property—the American public could perhaps understand that (we have seen no press criticism of Hankow

business men still staying on with their interests in that harassed city), but because by staying they are generally able to bring comfort, courage and in the past have been able to afford protection even to scores of their endangered Chinese friends. When we first went to China, in the stirring days of the revolution, I was among those quick to criticize missionaries who "made it difficult for their consuls and governments" by staying in endangered areas. After I had lived in Nanking through several war scares and seen whole populations terrified for life and limb, seen women and children crowding into mission compounds and kept safely there while looting and pillage went on all about them, I realized that it is the only human thing to do. It is for these people that missionaries are there. They would merit our scorn if they ran off to save their own skins on the approach of danger. The city was full of Shantung soldiers, "lean gray wolves," Mrs. Williams, wife of the murdered American, called them in her last letter to me. All the letters bear testimony that the local people feared them greatly, and expected them to loot before they left the city. I know of cases where Chinese connected with the university had already taken refuge in American homes. The university was full of students, "normal enrolment and fine spirit," our last cables had said, who had paid their money for their semester's work. Many of these students were unable to get home, had they desired. The same was true of Ginling college (the women's college), several girls' and boys' high schools, and other schools. Could these students, especially girls, be turned out to shift for themselves while their teachers ran away? The hospital was full of sick, and always in time of trouble the university hospital, the only real hospital in Nanking, has been of enormous service in times of war and looting, and the staff, even the women nurses, have thought of nothing but staying on their jobs.

Why, then, did the great majority of the missionaries leave? Mr. Havermale in his letter referred to above states the decisive reason plainly:

If it were possible for our government to say, "Stay only at your own risk," our problem would have been easy of solution; for I presume no missionary holds personal safety to be the chief issue. But if our persistence in remaining in isolated stations complicates the issue between China and America, either necessitating the use of force for our protection, or risking a sudden revulsion of feeling toward China on the part of America in case of possible casualties, then we feel that it is for the best interests of Christian work in China for us to withdraw.

In a word, the missionaries faced the issue of loyalty to Christ versus loyalty to the mandate of their government. And in this clash of loyalties they did what Christians generally do, what the writer of this editorial would in all human probability have done, what every reader of these words, with but few heroic exceptions, would have done. That it was a tense situation which the missionaries faced there are innumerable proofs. Much discussion, to the point of sharp contention, went on in their circles. The situation was not simple. There were other factors. Suggestions of providential guidance of the work during the absence of the missionaries helped to alleviate their misgivings of conscience over withdrawal. Perhaps this was God's way of making the Chinese church autonomous, by devolving responsibility upon it willy nilly. Assurances were given by the Chinese Christians themselves that they would carry on, that they would conserve the hard-won gains of many years, and be ready with open arms and hearts to receive the missionaries when the war-clouds had passed and China's new day had dawned. Such considerations, together with those

arguments which spring from the sense of responsibility for the dependent members of one's household for whose fate one must care, no matter how careless one may be of oneself, reconciled many to the evacuation.

But the basic reason for the wholesale departure of the missionaries was the fact that they were *ordered out* by the consular and diplomatic representatives of their home governments. Why were the governments so solicitous for the safety of the missionaries? Was it a humanitarian motive that actuated them? Not at all. Governments are not humane. For mere baubles they sacrifice thousands of lives of their own citizens. Governments do not stop to weigh the value of human lives in the scale with national prestige, the sacredness of property, or any matter of "vital interest." If the motive of the British and American governments in sending gunboats and a detachment of marines to Nanking was simply humanitarian solicitude for the safety of their nationals there endangered, they would discharge their full duty—and no one can question that such would be their duty—when they provided a way of escape, leaving their nationals to choose without constraint whether to take advantage of it or to remain at their own risk. But this is not the way powerful governments do. They *order* their nationals out. It is a national's duty to obey. In some states, as in Britain, one's very citizenship is involved in the acceptance of such evacuation facilities. In dealing with Americans, consuls find it possible so to word what is technically "advice" that it carries all the weight of direct government order when it reaches the missionary.

In the case of American missionaries in China, it is clear that their decision to withdraw to safety was due primarily to their solicitude for their government, rather than to the solicitude of their government for them. Mr. Havermale makes this clear when he refers to the two possible consequences which might flow from the persistence of the missionaries in remaining. One result he describes as that of "necessitating the use of force for our protection," the other as "risking a sudden revulsion of feeling toward China on the part of America in case of possible casualties." We can dismiss the second as fictitious in the case of a national who declined his government's proffered aid. The first, however, is real. Powerful modern governments have so committed themselves to the principle of following their nationals with the flag that they cannot afford to leave to the free choice of the national the question whether his government shall protect him or not. The government therefore stands ready to *force* its protection. And why does it thus force its protection upon its nationals whether they wish it or not? Why is this policy so sacrosanct that no exception can be allowed even in the case of a national who in good conscience and for the highest reason desires the consequences of its rejection to be upon his own head? Why cannot an American working for Christ in a foreign land leave the war system of his government behind him? No sophisticated reader need be told the answer to this question. He knows that the commercial interests which are responsible for this policy cannot afford to have the policy infringed at any point; for to allow it to be infringed at one point would surely lead to its abandonment as a policy.

All this was brought out in 1924 when a group of American missionaries in China informed the American minister

in Peking that, in case of trouble involving them, they wished no resort to force to rescue or revenge them. They were aware of the possibility of harm befalling them at some time but they would not have their message of love or their own standing as ambassadors of brotherhood compromised by marines or gunboats. The American minister, Dr. Jacob Gould Schurman, acknowledged the force of their reasoning but stated that it would be impossible to grant them any different treatment from that granted in cases of emergency to other American citizens.

Perhaps sooner than they expected, the abstract question presented by these missionaries to their state department has become concrete and urgent. Whether the missionaries who signed this overture are among the few who remained in China or with the many who withdrew under the protection of the war system of their government, we do not know. Nor does it matter. But a few missionaries did remain—that is the glorious fact! Refusing to obey the command of their government to hustle away from the scene of trouble under the protection of warships and marines, these missionaries remain in China, a scant, thin line, stretching all the way from Shanghai to the Tibetan border in utter and unswerving allegiance to the King of Kings whose sovereignty they recognize as supreme in the work of Christian missions. Held by many motives to their stations—love of the Chinese people, solicitude for the fate of their Chinese converts, a desire to aid in conserving the institutions for whose creation Christian alms had been poured out for a half-century—we may well believe that these fundamental motives are reinforced by a clear moral discernment of the implications of the course they have chosen. They can hardly be unaware of the enormous significance of the drama in which by divine providence they are now compelled to play the leading role. For without question, it is upon their conduct, more than upon any other single human factor, that the whole Christian enterprise in China turns. Unless some way is found effectually to disentangle the Christian invasion of China by the western church of Christ from the commercial invasion of China by western nations under cover of their huge war systems, so that the Chinese will see clearly that the two invasions are not merely separate but mutually antagonistic, there is no future for the missionary enterprise in that land on any basis which can rightly be called spiritual.

The Chinese people must be made to see that these American missionaries working among them in the name of Christ repudiate and absolutely condemn any policy of their own government which expresses itself in the insolent terms of imperialism and militarism. This repudiation must be so complete and unqualified that the Chinese will regard a Christian missionary as no mere neutral in the struggle which they are making against the political and military paganism of the west, but as their genuine and active ally. Instead, therefore, of venting their anti-foreign passion upon the Christian missionaries, the Chinese must learn that Christian missionaries are themselves "anti-foreign," in the same sense and for the same moral reasons that the Chinese are. There was no way by which the missionaries could demonstrate their repudiation of the force policy of their government save by refusing the protection of the gunboats when it was offered them, choosing rather to identify them-

selves fully with the Chinese people and accepting the hazards involved in such complete identification. This the few missionaries who have remained at their posts have done.

Who of us, in our far distant security, can imagine the emotions with which the Few bade goodbye to their departing colleagues at Chengtu, at Chungking, at Foochow, at Hinghwa, at Nanking, at Hankow, and turned again to their henceforth incomparably more lonely task among a people suspicious of the motives which brought them there and which continue to hold them there? Here is courage and loyalty indeed! Here is the spirit of Carey and Morrison and Judson and Duff who went out to preach Christ in the days before the policy of accepting protection by political diplomacy and by the war system had softened the hardy heroism of the missionary enterprise. Here stand the glorious Few with bare hands and bared breasts, incarnating afresh the omnipotent helplessness of their Master in whose name they went to China for no purpose beyond his purpose—that the people might have life, and have it more abundantly.

What are the names of those who hold this thin line across China? We do not yet know. But as fast as they can be secured we shall publish them as the roster of the church's Gold Star Missionaries, heroes and, perhaps,—God defend them!—martyrs, bearing witness for the faith of Christ against the mammonism, the imperialism and the militarism of a civilization that imagines it is Christian!

The Reward of Relig.

A Parable of Safed the Sage

MY LITTLE GRANDSON brought home his Monthly Card from School. And he had A in Reading and A in Spelling and A in Numbers and A in Deportment. And he had one other mark in what the Card Called Relig. And in that his mark was AA.

And his mother said, This is an excellent Card, and I am happy to see how well thou hast done. And this is a specially Good Mark in Religious Education.

And he said, Yes, I got that Double A in Relig. I am the Religiousest Boy in our Room in School. And what do I get out of it? Nothing, but that I have to gather up the Smelly Songbooks.

And his mother said, Tell that to Grandpa.

So he came, and said, Grandpa, here is my Card. And I have A in everything and Double A in Relig. And I get no reward for that, but I am required to stay after the others are dismissed and gather up the Smelly Songbooks.

And I said, My lad, this hath been in all ages the complaint of those who have had AA in Relig. Ever have the faithful cried, It is in vain that we serve the Lord, and what profit is it that we walk before Him in Funeral Garments? Behold, they that provoke God are secure, and the tents of Robbers prosper, but we who stand Double A in Relig. have no share in the Fun and must gather up the Smelly Songbooks.

And I said unto him, Such things as thou now sayest, they that love the Lord have spoken often one to another.

And they thought that Righteousness did not Pay. But the Lord said, They shall be mine in the day when I make up my Jewels.

And he said, Grandpa, I do not think I understand thee. It soundeth like Preaching.

And I said, My lad, we will not seek to interpret the Message. But for this time Virtue shall have its Reward. Come thou with me, and eat thou a Plate of Ice Cream as a Reward of Relig.

And when he had eaten and was satisfied, I said, This is due thee, my lad. For we should faint if we did not now and then behold the goodness of the Lord in the land of the living, and we ought not to wait for Heaven for all our Ice Cream. And now as thou hast done so well in Relig. wherein thou hast attained by that same rule do thou walk. And despise not even the Smelly Songbooks.

VERSE

Life

LIFE is an archer, fashioning an arrow
With anxious care, for in it life must trust;
A single flight across the earthly spaces
Straight to the throat of death—one conquering thrust!
CATHERINE CATE COBLENTZ.

R. O. T. C.

THE sons of the Republic drill
Like sheep with wolves' fangs, meek to kill.

See Whitman's countrymen learn culture—
Apprentice-butchers of the vulture?
Learn "the dear love of comrades" jaggling
Their bayonets thru the dummy's bagging!
(Since human bowels are too dear
Or obvious . . . to use in mere
Practice.) Incipient A. B.'s
Take slaughter-courses toward degrees:
Knowledge of Plato is a trifle
To making bull's-eyes with a rifle;
Training to slit a human belly
Can supplement a course in Shelley.

Uniforms turn each various soul
Alike as lumps of sorted coal.
Unanimous feet tick-tock, tick-tock . . .
Each Robot is a well-wound clock:
Each one will tick, and turn, and strike
Whatever hour the *Times* may like . . .

Important bantams, slick in spurs,
Give orders like real officers;
Meekly the dumb herd to and fro—
Automata of empire—go;
And pretty co-eds clap to see
The new Goose-step Fraternity!

E. MERRILL ROOT.

These Rejoice at Nanking!

By Stanley High

TO TWO CLASSES of people Nanking was a god-send. First, the extremists of the Kuomintang—a hoodlum alloy in the nationalist movement. Second, the status quo foreigners—religious and economic imperialists, born a generation out of their time. The interests of both groups have been helped by what happened. Neither has made any particular effort to conceal its satisfaction. Not the attack upon foreigners but the gunboat fire that it occasioned has pleased the extremists. There is hardly any denying that this clamorous minority—one still believes that it is a minority—has sought for just such an incident. But the Chinese populace, counted upon to precipitate it, have refused to be swept off into anti-foreignism.

Foochow, for this reason, was a fizzle. The looting of mission institutions in that city was placarded about town as only the beginning of a general foreign clean-up. To this end agitators kept the bodies of several dead babies from the Roman Catholic orphanage on public display for an entire day. Speakers, in relays, harangued the morbid crowds that assembled. There were fever-stimulating parades. But nothing happened. The whole thing was too artificial. The people wouldn't respond.

RESTRAINT AT HANKOW

Hankow, likewise, fizzled. Here the agitators had counted on the British. That the nationalists could enter Hankow and, eventually, take over the city without a major clash seemed incredible. It was not at all in keeping with the poster-representations of Britain which heralded the advancing southerners. But the incredible occurred. There were no first-rate mix-ups. In the end, even the Hankow British Volunteer corps peacefully folded its armaments, stowed them away in the hold of a British gunboat and submitted to Chinese occupancy of its spacious barracks. For British official restraint in Hankow—and elsewhere for that matter—one can be genuinely thankful.

But for all of this the extremists were incensed. Their supply of incendiary material was running low. They were obliged to resort, too extensively, to historical allusions. And history, however black, is a poor substitute for up-to-date "incidents" in the technique of revolt. Nanking, however, did the job—or appeared to. I have seen a good many of the posters which the bombardment there called forth. History and data and reasoning, mild tactics for less auspicious times, are discarded. The "two thousand murdered by the imperialists"—I heard General Chiang Kai-shek place the figure at only six—furnish a text for which the extremists had been waiting. Even in the French settlement in Shanghai the other day I saw a lurid "Revenge" poster. The presses, apparently, are running night shifts.

It is exceedingly unlikely that, even with Nanking at their disposal, this anti-foreign minority can arouse the people. Only yesterday a deputation of Nanking Christians arrived in Shanghai to petition certain ecclesiastical authorities that the missionaries be urged to return in the fall. The people of the city, even at the most critical period in the evacuation, were not generally hostile. In fact, with-

out the sacrifice and the loyalty of the Chinese themselves it is exceedingly unlikely that the missionaries could have escaped at all. From no source has there been slightest evidence, as yet brought forth, to indicate that there is any general anti-foreign feeling among the Chinese people. Some foreigners, whose ideas of China and the Chinese have altered little during the last three decades, find considerable delight in paralleling these days with the Boxer rebellion. But missionaries who have gone through both periods, and still confess their confidence in China, deny that there is any fundamental similarity between the two crises.

"The Chinese people are with us today," one missionary told me. "We had only a hopeless minority in 1900."

It is futile, however, and of questionable service to the nationalist cause, to deny the existence or the influence of the anti-foreign, anti-Christian wing of the Kuomintang. Only an acceptance of that fact makes it possible for either Chinese or foreigners to have a hand in strengthening the moderates. General Chiang Kai-shek has made public this issue which too many have denied ever existed. General Chiang, by declaring war upon the communist extremists, has centered upon himself the hostility of the worst element within the party. Three attempts have already been made on his life. But whether or not he survives the struggle his declarations have precipitated, the reality of the conflict cannot be escaped. And for those who are committed to anti-foreignism Nanking, because it provides them with new fuel for the fires they hope to kindle, is cause for real rejoicing.

FOREIGNERS WHO REJOICE

But there are foreigners to whom Nanking was a god-send—a providence-directed escape from the nationalist threat to the inequalities and unfairness inherent in the international status quo in China. One hears, in Shanghai, innumerable naive, and sinister, indications of that fact.

"It's too bad," I heard one trader say, "that lives had to be lost. But some foreign blood had to be spilt to arouse the powers to take these Chinks in hand . . . Why, business has been getting worse for months."

For individuals of this sort the Chen-O'Mailley agreement relative to Hankow was a dire threat. The newspapers reported the daily advances of the nationalists. The capture of Wuchang and Hankow, sooner or later, was inevitable. But few believed that imperialism, without a struggle, would surrender there its long-cherished privileges. The west had played that role too seldom. The part didn't fit—not, at any rate, with comforting gunboats in the river and foreign troops along the bund. But Downing Street at Hankow, as on numberless other occasions, simply proved how far into the future its vision extended beyond the penny-wise bickerings of many Britishers out, in the ends of the world, for trade.

Both Americans and British in China, however, were astounded at what took place. The surrender was too complete to be believable. And when, at Kiukiang, there came

another surrender, even more unconditional, the whole imperialist structure in China seemed to topple. A tempest was let loose in the clubs and across the extensive bars in Shanghai and at countless substantial centers of barter and exchange. The foreign-controlled Shanghai press—that knows no voice or scruples save those of commerce—raged in furious editorials at the "Hankow insanity," the "abject surrender" of the white race to its long-proved inferiors. And devout reactionaries doubtless prayed for extra-governmental aid.

PROTECT THE FOREIGN BONUS!

This is all understandable. Concessions, extraterritoriality, customs' control—these are more than guarantees. They are bonuses. Just how substantial bonuses is evident from the bitterness with which they are defended. To do in Shanghai, and in the rest of China, what was done in Hankow involved the inauguration of a period of commercial and religious equality of treatment. Such an alternative, for the die-hards, was impossible. Their machinery was not geared to run on such a track.

But even before Nanking the old order had prepared to make its last stand at Shanghai. This, it should be noted, marked the difference, then, between British and American policy. American troops and gunboats were sent to Shanghai "to defend American lives and property." British force was assembled, however, to defend not only British interests but also the status quo in the international settlement, and the complex accoutrement of treaties that go with it. The United States, for this unwillingness to participate in the "defense of the settlement" has been roundly cursed, particularly by members of the Shanghai American community—many of whom boast an imperialistic outlook that is unsurpassed. When the "defense lines" were nonchalantly extended through Chinese territory beyond the legal boundaries of the settlement, the "far-sightedness" of Britain came in for all manner of blasphemous praise. There was talk, which still continues, of the rise of a new "pink spot" on the map—another Hongkong which, it is vaguely hinted, might embrace a thousand square miles of territory surrounding the present international settlement.

But until Nanking the intriguers on behalf of the status quo—as was the case with the extremists of the Kuomintang—were short of material. I know of one missionary, evacuated from a post far in the interior, who was met by a reporter at the dock with the question:

"We want to know about the atrocities at your station."

"There weren't any."

"But there must have been."

"No; the nationalists came in with less disturbance than often accompanies the celebration of a football victory in an American college town."

And the reporter left with some mumbled remark about the "damned bolshevik missionaries."

MAKING BARB-WIRE PLAUSIBLE

However grossly various incidents were exaggerated as in the case of Foochow and Kiukiang—they failed to serve the desired purposes so well as Nanking. Prior to Nanking, with as much misrepresentation as possible, there was an unmistakable orderliness about the advance of the national-

ists. One wonders if another revolution of such dimensions has ever been carried through with so little violence to non-combatants. It was the very fact of this moderateness—save, of course, in the propaganda—that infuriated a certain class of foreigners. Violence they know how to deal with, but not this all but bloodless conquest of the Kuomintang.

Nanking, because foreign lives were lost, put the matter on an understandable basis. The barbed wire and the machine gun implacements and the blood-thirsty editorials of the Shanghai papers were given a new plausibility. It became possible to proclaim, as one official did, that "we'll hold Shanghai until the streets run knee-deep in blood." And with Nanking the talk which, before, was mostly concerned with measures relative to Shanghai, immediately centered on the necessity for intervention. A way suddenly opened, not only to save Shanghai to the structure of western imperialism, but to regain what had been lost at Hankow and Kiukiang. Perhaps, even, to extend occidental authority for a decade or two over all of the port cities of the country and along the lines of the chief railways.

The die-hards breathed easier.

INTERVENTION FUTILE

But both the extremists within the Kuomintang and the extremists in the foreign community are reckoning without the Chinese people. Just as the populace, up to now, have refused to be a party to anti-foreignism, so are they equally determined against any modification of the legitimate demands which they have made upon the powers. Intervention may come. Its coming, however, will unquestionably unite all parties among the Chinese without bringing any alteration in the nationalist claim for autonomy and equality of international treatment.

The day of China's probation is past. The Chinese, themselves, have ended it. The powers "acting in concert" fail to frighten those who dominate the Kuomintang. Twice, so Eugene Chen told me, "joint notes" have been sent to him by the diplomatic body in Peking.

"I returned them both," said Chen. "Either the powers can address my government as those of other nations are addressed or omit to correspond at all."

The Chinese people, I believe, are too sane to be caught in the net which the extremists have cast. The powers should be too sane to underestimate this unity of China or to be enmeshed in the imbroglio which interested foreigners are endeavoring feverishly to bring about.

"To Mother"

NOW there shall be a new song and a new star
A new voice in the wind to whisper me;
And I shall stand within this harbor bar
And watch a new light tossing down the sea.

My childish terror of the Lord shall cease;
And my dread fear of blind and horrid fate;
And from my sin I shall have sure release
Because in heaven she is my advocate.

BENNETT WEAVER.

Roman Catholics and Prohibition

By John Clarence Petrie

I HAVE DELIBERATELY USED the term Roman Catholics rather than Roman Catholic church for the simple reason that there is no official position occupied by the church as such in respect of the United States amendment and the Volstead law. As to whether or not it is a sin in Catholic eyes for a member of the church to break the American law depends not on the prohibition issue at all but on the nature of the law itself.

Is it a sin for a Christian to break just any law at all? Some non-Catholics seem to think that it is. But a moment's reflection would show them this position could not be maintained under all circumstances. It assumes in the first place that the law-making bodies in this country derive their powers not from the people but from God himself and as such are capable of binding the consciences of the citizenry as well as their outward acts. Christ dared to break a law in his time when he healed on the sabbath day and justified the act by laying down the principle of the sabbath for man. Before the civil war the anti-slavery Christians of the north dared to pass state laws nullifying the federal fugitive slave acts while the rebellion against the Dred Scott decision was well-nigh universal north of the line. The Christians of the south have dared to reject the spirit, if not the letter, of the after-war amendments regarding the status of the Negro. During the late European conflict it was not rare for convinced protestants to refer to the American entry into the war as unwarranted, unchristian, something to be resisted by convinced pacifists. Even the government recognized its lack of power to bind the consciences of men when it allowed certain exemptions to those whom it designated as "conscientious" objectors.

CRIME NOT SIN

The Catholic church holds that an avowedly Christian law-making body can govern the conscience in certain cases by making it the specified intention of the law involved. The American congress is neither avowedly Christian nor has it ever claimed to pass laws binding the conscience. It indicates that a violation of its laws are crimes, or misdemeanors, not sins.

Some offenses are sins in the Catholic definition whether they be proscribed by the law of the land or not. Thus a Catholic may get a civil divorce and remarry contrary to the laws of his church and what the church calls the revealed law of God. Legally he is within his rights. His marriage is legal, the issue therefrom are legitimate children; but in the religious sense the church says he is living in sin. Applying this principle to the prohibition question the church says it would be a sin for a Catholic to break that law only on two suppositions, either that the law-making body had made it binding upon the consciences of the people, or that drinking is in itself a sinful matter.

The first point has already been disposed of. To the second, as to whether or not drinking is in itself a sin, there can be no two answers. Drinking has never been called sinful in the old dispensation or in the new. Jesus had every opportunity to score drinking in his day and not

only refused to do it, but actually drank himself, set the stamp of approval on the Jewish ritual wine and instituted as the matter of the Lord's supper nothing less than bread and wine. To make drinking in itself an evil is, in Catholic eyes, to be guilty of Manicheism which declared matter an evil per se. Catholic philosophy as well as theology has always held that everything created by the Almighty is good in itself and that any other position makes him the author of evil, a contradiction in terms.

IS DRINK AN EVIL IN ITSELF?

Not all protestants, even among the staunchest of prohibitionists, think drink an evil in itself, although there are many who seem to. I recall the venom with which an old companion of mine, a teacher of biology and a dyed-in-the-wool dry, spoke of drinking. He never referred to it by any other name than "liquor." It was not an evil habit he was opposed to, but a physical substance. One time when he went to lecture to a class of boys in a college run by the Brothers of the Christian Schools he finished up with what he called a temperance lecture. The brother who heard him thanked him and then as my friend was leaving the brother offered him a glass of wine. My friend was horrified and replied indignantly, "I practice what I preach." To the brother the word temperance did not mean teetotalism and therein exists the difference between the point of view of the average protestant and of the Catholic.

Drinking, then, in the Catholic church is not considered a sin and the Catholic church refuses to consider it as such. It refuses to add its weight to the enforcement of the American law. There are courts of law and the police whose business it is to enforce laws; the church will not interfere one way or the other except to attack those who try to make the breaking of the Volstead act a sin instead of a civil offense.

The attitude of Catholics, however, varies widely. There are plenty of them, clergy as well as laity, who not only make no bones about breaking the law whenever they wish but oppose it with might and main as a great injustice. The Jesuit organ, *America*, never seems to tire of attacking the law, while even the convert, Father Paul of Graymoor, has been converted from a staunch prohibitionist to the other camp.

CATHOLIC DRIES

Then there is a not insignificant group that supports the law with might and main, such as for instance the Father Matthew league. This society was founded by an Irish friar long before Mr. Volstead was heard of and has won thousands upon thousands of young men to the cause of total abstention. Its American branch has recently attacked the Capuchin fathers in New York for having anti-prohibition literature on the table at the rear of their church. Then there have been the St. Aloysius societies of young men, who for decades have labored to bring about the reign of temperance. Individual priests all over America were laboring before the war to get their young men to take the pledge

at confirmation to abstain till they were twenty-one and old enough "to handle the stuff." Liquor has been becoming more scarce at clerical tables for the last half-century, while it is a common practice now for ecclesiastical seminaries and religious novitiates to expel candidates who drink. I know of one Catholic priest, an editor and a native of Ireland, who has openly declared not once but many times that the only hope for Ireland was a prohibition law. I have not seen him now for some years and do not know whether he still adheres to that position. Not long ago the dean of the school for social service at Loyola university, Chicago, declared it the duty of all Americans to get behind the law and support it. He would not openly say that to break the law was a sin, but indicated that he thought it a pretty serious offense.

In between these two groups is a great mass of opinion that thinks there is much to be said for the law and much to be said against it. Most of these moderates agree that the poor have benefited greatly by it but at the same time they think they see too many other evils in its train to give it their whole-hearted support. I think of one priest in south Boston. He told me that in the old days his part of the city was cursed with bars where on Saturday nights the men would stand three deep reaching out for schooners of beer and sopping up rot-gut whiskey. He said he had often with his own hands taken the pail of beer from a

little child, poured its contents in the gutter and said: "Go tell your mother the priest did it and will do it again if he catches you going after beer." That was all gone now, the children were better dressed, the people could pay their rent on time, the men spent more time at home, and the whole district had improved. A priest in the cathedral of the Holy Cross in the south end told me a similar story. He said I would hardly know the old section of the city if I were to return there now. A priest near the Brooklyn navy yards told me there was a time when he was called out of bed nearly every Saturday night to prevent some drunken brute from breaking a bottle over his wife's head. He had not had such a call since prohibition. Another priest near the docks told me his whole part of town used to be up at all hours of the night, singing, drinking, fighting, and that now one could shoot a machine gun along the streets after nine thirty at night and hit no one but the corner policemen.

On the whole the average protestant would be surprised to find how much support the law finds among Catholics. He would find an overwhelming majority of them decrying the drink evil and opposing the prohibitionists not in what they were seeking to accomplish but in the methods employed. Catholics on the whole still think the evils of drinking can be abolished without abolishing drink and therein lies the main difference between them and prohibitionists.

In Praise of the Catfish

By L. C. Haworth

WHO WILL STAND UP in defense of the catfish? Will any self-respecting fisherman admit, with much enthusiasm, that his only catch during the day was a string of catfish? The memories which most of us carry of this particular species of the fish family are not altogether pleasing. Was it the hook or his sharp horns which our fingers encountered when we were boys? A classic story which I read recently gave me new grounds for a more valuable appraisal of the catfish and led me to believe that perhaps he performs a useful function in the scheme of things.

This is the story: In the days before ice, fishing boats were built with a large tank in the hold, through which water freely flowed. The old fishermen on the east coast of England could thus place their catch of cod in the tanks and could keep their fish fresh in this way for several days before going to market. The cod, so we are told, unless too badly crowded, remained happy and contented. But there was a fly in the ointment. The fish arrived at market slack, flabby and limp, though they were well fed and in apparent good health. Why did the meat lack the crispness and solidity characteristic of fresh cod? The answer is they had lived a life of ease in the tank. They had become lethargic and inclined toward torpidity. While in the tank they suffered from the atrophy of calm.

One old fisherman, wiser than his fellows, suspected the trouble. In casting about for a solution he thought of the

catfish. Why not put a member of this species in the tank and let him entertain the cod with his sharp horns and fins until market was reached? This experiment was tried and it worked. The codfish henceforth came into market brisk and wholesome. There immediately arose a demand for catfish.

Has not this story a lesson for modern man? Ought there not to be at least one catfish among the members of the board of directors of every institution, including the official board of every church, in every ministers' alliance, on the faculty of every college and university, and on the executive staff of every business? In fact, would there not be some value in having the prodding, bristling, horny presence of a catfish in every sort of natural group in order to insure progress and to guarantee that the group does not suffer from the atrophy of calm? It is not to be supposed that by definite vote each group such as I have mentioned would vote in favor of having a catfish placed in the pool among the cod. I doubt if the cod in the hold of the ship, had it been put to a vote, would have welcomed the presence of the catfish. Undoubtedly the cod would have been more content if the member of this horny species had been left in the muddy stream where he belonged. But the cod would have come into market listless, lifeless and flabby.

Perhaps a board meeting is much more blissful when it is composed completely of folks who always see exactly alike, each one of whom is ready to say, "Me too; that-is-just-

what-I-was-thinking-about." The dissenters are usually thorns in the side of the majority. But they have their place and should not only be tolerated but welcomed for the good of the group itself. If one seeks an application of this story in larger and more general terms one could raise the question as to whether among the family of nations, within the larger sphere of the church, in the commercial and business world, in the realm of politics and statesmanship, as well as in the field of science and philosophy, there is not a need for an influence which is illustrated by this catfish story.

Today the nations of the earth are somewhat like codfish in the tank. They bask in the sunlight of prosperity. They take life easy. Often they become oblivious to enemies, both within and without. Material prosperity seems to be the test of greatness. Modern nations become engrossed with the common task of empire building. They allow the material side of life to envelop them. A life of contentment and self-complacency takes the place of struggle and hardship. An impression develops that civilization as represented by modern institutions is impregnable.

Then comes a surprise. A nation like Russia experiences a revolution. It throws overboard everything which other nations have thought essential—religion, capital, individual initiative, the ideals of the home and all the rest. It says to the world, "We will show you a better way." By thus threatening the stability of the institutions of modern life it becomes a thorn in the side of the family of nations. Is it possible that such a challenge as Russia is making to the nations of the world is not without its advantages? If, as a result of the example of Russia, other nations undertake to discover what is fundamentally wrong and to prepare to set their own houses in order may it not be that the experiences through which Russia is passing may serve some useful purpose in spite of the sacrifices and errors involved?

CATFISH 'ISMS'

What about the church? Has it any tendency toward self-complacency? Is it inclined to be flabby, self-satisfied and torpid? Is it suffering from the atrophy of calm? The faddists come along, emphasize some human need which the church is failing to meet and people follow. A new sect or new religion rises with every new moon. Maybe such movements, isms and fads serve a wholesome purpose. Is it possible that they may function in the capacity of the catfish? Maybe they help to keep the church aroused and sensitive to its real mission, responsive to human need and alert to the conditions of the times in which we live.

Take another illustration. Are there any catfish to be found in the sea of politics today? Roosevelt is dead. Read the fascinating description of Mark Sullivan's in "The Turn of the Century" and let Boss Platt answer as to whether when Roosevelt was governor of the state of New York he was not a catfish in the New York sea of politics in those days. Bryan is dead. LaFollette is dead. Does not America owe something to these men who were thorns in the side of the professional politicians of their day?

What is the situation in connection with the Y. M. C. A. movement today? For thirty years Sherwood Eddy has been a secretary of the Y. M. C. A. He has been a flame

of fire. He has stirred the souls of college students and has aroused the conscience of business and professional men all over the world. In recent years he has spent practically all of his time as a free lance, studying world conditions as they affect the economic, social and religious life of our time. He has spoken his mind freely. It is generally understood that his expressions of view represent merely his personal opinion. As a rule when he speaks he refers to this fact. He is in no sense the official spokesman for the Y. M. C. A. Now there are some who feel that Eddy should get out of the Y. M. C. A. movement if he expects to express himself so freely on subjects concerning which Christian men may radically differ. Others feel that the Y is big enough, broad enough and tolerant enough to hold Eddy or any other man whose life and service, whose message and spirit are as sincere and Christian as are his. Maybe Eddy is the catfish in the Y pool today.

TROUBLING THE 'Y'

One catfish among a great many cod is all right. I see no real danger that the pool is likely to be filled with catfish instead of cod; at least not in the near future. Of this I am glad, for after all there is need in this world for more codfish than catfish. I once heard Sherwood Eddy address a thousand laymen at a dinner. Sitting at the speakers' table was a group of men who represented over one hundred million dollars in invested capital. Eddy talked plainly and straight from the shoulder. At the close of the meeting one of the leaders of this group said to me, "I don't agree with Eddy but I think it is a good thing for us to hear his message." We do not have to agree with him but the Y and the churches are likely to be less flabby, more virile, yes, and perhaps more Christian for having heard him. If we really want to encourage the radical groups and give comfort to them it could not be done more effectively than to take this catfish out of the 'Y' pool.

Of course if the psychology of fish is like the psychology of most people it is safe to say that the cod would be glad if there were no other kind of fish in the world. There are those who would be glad to see the Y. M. C. A. staffs over the country, for instance, composed completely of small editions of Sherwood Eddy. We cannot all be prophets and free lances, however. Some secretaries must do the normal, inconspicuous work involved in maintaining vital contacts in the local field—discovering leadership and supplying money to carry on the program in other parts of the world in which Sherwood Eddy so thoroughly believes and to which he has given his life.

So thank God for the catfish. Too many are trying to make religion easy. America is living in the lap of luxury. It is a self-complacent age. We are too prone to close our eyes to danger and to disregard reality. We are inclined to be intolerant of and impatient with the personalities and institutions and influences which cut across our placid ways. Is it not van Loon who in his book on tolerance warns us against the intolerance of laziness, the intolerance of ignorance and the intolerance of self-interest? Is it not likely that an examination of our intolerant attitudes would result in our finding that their source is often to be found in laziness, ignorance and self-interest?

British Table Talk

London, April 12.

THE BILL to deal with trade unions has met with a most unfriendly reception. Labor, right wing and left, is united in its interpretation of the bill as a declaration of war against organized labor. The more conservative leaders, such as Mr. Arthur Henderson and Mr. T. H. Thomas, are as forcible in their criticism as Mr. Wheatley

Is It War Against Trade Unions?

and the other Glasgow members. But the liberals are equally united in their condemnation of this bill. Sir John Simon and Earl Grey of Falloden, have shown that the bill is needless and provocative. They say that it is already established that general strikes are illegal; why go to the trouble to introduce a bill if the one thing desired is to rule out the general strike? The action of the government seems to show that the conservative die-hards have had their way, and are anxious to hit at those — trade unions which they have cursed in secret for long. And it is not labor and liberals alone who join in this condemnation. Mr. Garvin of the Observer, a conservative by creed, attacks the government for its folly in bringing forward this measure. There should have been a commission in which all parties should have planned a reform which would have been a matter of agreement. One criticism is sure to have much weight with the popular mind; it is quickly stated. General strikes are declared illegal, but nothing is said of general lock-outs. The answer given is that it is impossible to define a general lock-out. But surely it is not hard to imagine a sympathetic lock-out which might hold up the trade, or some part of the trade, of a nation. Further outlook: stormy weather.

* * *

Sir Ernest Hodder-Williams, Publisher, Dies

After a long illness Sir Ernest Hodder-Williams has died at the early age of 51. No one can fail to have noticed the growth of the house of Hodder and Stoughton in recent years. Through its boldness and enterprise it has won a place among the greatest publishing houses. It has been recognized everywhere that there must have been a great driving power behind this swift and unbroken advance. No one doubts that it was Sir Ernest who, with the loyal cooperation of others, gave the firm its daring and initiative. He had been trained in a good school of journalism and publishing. It was indeed in his blood. In the life of Sir W. Robertson Nicoll there are many evidences of the close friendship between the veteran journalist and his young colleague. In recent years the hand of Sir Ernest has been detected in the British Weekly. He was an excellent writer whose early inclinations had been towards journalism and the writing of books; if he was diverted from this path, it was to find in the city and in business a life for which he was brilliantly gifted. His friends have put on record how true and faithful a friend he was, and how steadfastly he stood by them in the hour of their need.

* * *

Mr. William Hale Thompson, History, And Sir Auckland Geddes

John Bull has been a little bewildered by the charges laid against him of scheming to control the municipal affairs of Chicago. The fact that the mayor-elect made King George V in some way the chief conspirator is incomprehensible to us. George V is a constitutional monarch who acts always through his ministry; that he either could if he would, or would if he could, intervene in the affairs of the great city of Chicago, is so unthinkable, that it becomes almost amusing. It is a pity that in a time in which so much depends upon the most generous

interpretation by each nation of the other, such wild charges should be flung about, even if the object is to secure the protection of wet elements against the law of their own country. As for the teaching of history in schools, surely we have reached a stage in which history can be studied scientifically and without any desire to make it serve the purposes of one nation or another. So far as the teaching of history in our schools is concerned, I doubt whether any loyal American would take exception to its attitude towards the revolution. I was taught at school myself, and I still believe, that the Americans were justified in their resistance to an unconstitutional act on the part of George III's ministers. But if it should prove that there are facts which have not hitherto emerged, why then for a mayor and his counselors to veto them is as futile as to decree a suspension of the law of gravity. We have our own foolish voices. Sir Auckland Geddes made a bitter and mischievous speech upon the influence of America in China. He traced much of the anti-British feeling in China to the fact that Chinese students have been "westernized" in America; he even charged the American missions and hospitals with the intention of discrediting the British character and policy. Sir Auckland was once ambassador in Washington; he is one of two brothers, supposed to be supermen during the war, but neither carries much weight in politics today. Happily there are other interchanges, more pleasant and valuable than the sniping of Mr. William Thompson and Sir Auckland Geddes. There is, for example, the excellent interchange of preachers during the summer months. We are to hear Dr. Cadman answer questions at St. Martin's, and many other voices will be raised on behalf of goodwill and peace between the nations.

* * *

And So Forth

Great crowds sought for admission to St. Martin-in-the-Field's last Sunday night when, after an absence of months, the Rev. "Dick" Sheppard preached once more. He is to take the Good Friday service and afterwards leaves for the continent again to search for health. . . . He said in his sermon that he had adapted for his own use a prayer from a letter written by a soldier to his wife who was rather given to nagging. The soldier wrote to his wife: "Why can't you let me enjoy this 'ere war in peace?" Mr. Sheppard's prayer: "Help me to enjoy this 'ere war in peace." . . . Among the special preachers at the May meetings, (so called because most of them are not held in May) are Bishop Azariah of Dornakal in India, Dean Inge, Dr. Stuart Holden, and Dr. Carnegie Simpson. The prime minister is to preside for the Bible society. . . . My friend A. Neave Brayshaw has published an enlarged edition of his standard book "The Quakers." He includes in it an account of early American Quakerism. No one writes of the Friends with more freshness, candor and enthusiasm. . . . An able writer in the Liverpool Evening Express has been writing strongly in condemnation of the "silly slogans" which are adopted by religious bodies. He takes as an example, "The world for Christ in this generation." He adds, "Our task is to prove faithful in our generation, to work as no others have worked at home and abroad, and then leave the rest to the Eternal without settling for him the date for the subjugation of the whole world." . . . Taxicab fares are to be reduced in London; we are to be able to travel a mile for nine pence. The home secretary has won at last. . . . The weather today is cold. The green gage blossoms in the orchard opposite to my house are out; trees on all sides are becoming white with pear and plum blossoms. We came out of church last Sunday before the light had faded for on Saturday night we lost an hour and gained the light of an hour.

EDWARD SHILLITO.

SURVEY OF BOOKS FOR MAY

A Gentleman, a Bishop, and a Christian

Memories of a Happy Life. By William Lawrence. Houghton, Mifflin Co. \$5.00.

IF SOMEONE were to ask me to paint the picture of an ideal bishop, I would know of no better way of meeting the assignment than by plagiarizing Bishop Lawrence's self-portrait in "Memories of a Happy Life." I do not say that the task of painting the picture of an ideal bishop would be a very congenial one. I have a prejudice against bishops. To me they are the symbols of the organized church which is always in desperate danger of betraying the cause which is its very *raison d'être*. I know, or have known, only two bishops personally and they were both of the type to disabuse me of my prejudices. But everyone regarded them as unique rather than typical, so my prejudices remained.

I know, of course, that bishops are no worse than church secretaries or any other kind of important church officials. I am prejudiced against them not because they are made of different stuff from the rest of us parsons but because in them the alloy of Caesar and Christ which is in all of us is more apparent. The delusion from which we all suffer is in them the more obvious and pathetic. We all imagine ourselves either privates or generals in the Lord's army, while meanwhile we really maintain our position, whether it be humble or eminent, by skillful armistice agreements with the Lord's enemies. If we are thoroughly familiar with the modern world we make these agreements consciously; if we are not so familiar with it we may enjoy the bliss of unconscious compromise.

Bishop Lawrence is an ideal bishop, partly because he has made his adjustments with the world, on the whole, unconsciously, and therefore adds the grace of perfect sincerity to the virtues of a Christian gentleman.

To the manor born, young Lawrence began his ministry in a Massachusetts mill town, where he revealed the power of the gospel to transcend economic prejudices; for this young scion of an employing family showed a fine sympathy for the lot of the workers, a sympathy which grew naturally out of his pastoral relationships with the poor. The young rector soon revealed, what was always to characterize his ministry, the pastoral heart. No one has ever spoken of Bishop Lawrence as a great preacher, and he himself confesses his limitations, but he was really a great pastor. When Phillips Brooks was elected bishop, President Eliot bewailed the choice, declaring a great preacher wasted on that position. He added, "A man of good sense, not great, is what they ought to have. Dean Lawrence would do." The bishop's modesty is incidentally proved by the inclusion of this incident in his memoirs. And he adds the delightful supplement to this story that when he was really elected to succeed Bishop Brooks, President Eliot congratulated him and assured him that "you were my choice when Bishop Brooks was elected."

Not a great preacher, Bishop Lawrence soon proved himself a very sympathetic pastor and a remarkable executive. His talents were commandeered by his alma mater and he became the dean of the episcopal theological school at Cambridge. From this position of leadership he influenced scores and hundreds of Harvard undergraduates as well as generations of future ministers. There seems no question but that Bishop Lawrence has been for more than a generation one of the outstanding influences not only in the life of his church but in the history of his state. To his many virtues must be added his broad and tolerant spirit, which has been one of the most potent influences in the development of liberal theological thought within the An-

glican communion in America. Many a young liberal, and not a few young radicals, owe their continued loyalty to their church to the kindly tolerance of Bishop Lawrence, whose spirit justified such loyalty, both from the standpoint of the institution and from that of the questioning individual.

To his varied accomplishments the bishop added the first large scale development of high pressure salesmanship in the cause of endowment fund campaigning. At least four big endowment campaigns bulk large in his memoirs, one for Harvard, one for Wellesley, one for the seminary, and one for the church pension fund. Since the bishop started that sort of thing, campaigns of this kind have become the general order of the day in every communion. It would be easy to make pertinent remarks about this aspect of the bishop's life since the average pastor has come to regard these financial campaigns as the plague of his life. Yet, in a nation as wealthy as ours and spending its money so profligately for every conceivable triviality, there must be a way of sluicing some of the abundance into channels of cultural and moral usefulness, of making friends with unrighteous mammon. And if that has to be done, no one could have done it with more effective strategy and with a finer regard for the spiritual values involved than did Bishop Lawrence.

But now the old prejudices assert themselves once more. Can one paint a portrait of an ideal bishop who is also an ideal Christian? No one can doubt the splendid Christian qualities which illumine the character of this man. There is the fine modesty and lack of pretension. There is this holy practical zeal for every conceivable "good cause." There is his natural sympathy for all sorts and conditions of men. There is his spiritual poise and his tolerant and acute intelligence. If there is anything that is not Christian in such a man we must all stand condemned with him; for few of us could aspire higher than he has attained. But it must be confessed; there is something lacking. It might be termed the heroic quality. Here, as in most of us, Christianity is not the leaven which leavens the whole lump, but it is the leavened lump. Here is not the salt with its savour but the savoured meat. Here is the spiritual force not as an everlasting goad in the flesh but as a balm for the ills of the flesh.

Let a few examples make the point clear. Bishop Lawrence spoke on occasion to the students of the Tuskegee and mentioned incidentally that Booker T. Washington had dined with him in Boston. The southern aristocracy was properly horrified. Said the wife of the governor of Virginia to the bishop: "Bishop, if you lived in the south would you entertain Booker T. Washington?" After a little sparring the bishop made answer: "If I lived in the south I am sure that I would do as southern gentleman do and would not entertain him. But living in the north, I feel as a northern gentleman at liberty to do so." If I mention this incident critically I do with the full realization of the fact that there is a geography of morals. But Christianity in its most heroic moods defies geography. It also defies the etiquette of gentlemen upon occasion.

Like most of us, the bishop in war days was more sensitive to the moral perils of soldiers in army camps than to the peril of civilization in the war itself. He belonged to the group of religious leaders for whom Wilson did not act quickly enough and who helped materially to aggravate the war fever.

An intimate friend of Pierpont Morgan, it is perhaps natural that he should have been impressed by the confession of faith which the great financier made in his testament in which he expressed his assurance in the saving power of the blood of Jesus.

To mention such facts as limitations may seem by implication to demand the impossible of man. Here was a New England gentleman who dedicated his life to the Christian gospel and who, if he compounded the gospel a little with the prejudices of New England gentlemen, did what all of us are bound to do in some way or other. But my radical friend, who is always sneeringly insinuating that "Religion gives the odor of sanctity to the sins of society already dignified by tradition," drives me as a matter of honesty to confess that that charge is always partially justified in the lives of the best of us. I can understand the veneration in which Bishop Lawrence is held by hundreds of his former students and by citizens and churchmen everywhere. They may well thank God for such a life, but meanwhile ask themselves whether the theologian is not right who said recently: Christianity must always justify itself in the end, not by qualifying the life of the world but by challenging it and joining issue with it. We must always choose between a religion of culture and a religion of crisis.

REINHOLD NIEBUHR.

Labor States Its Case

American Labor and American Democracy. By William English Walling. New York. Harper & Brothers, \$3.00.

AN IMPORTANT, readable, and dependable study first of the development of the political policy of the American Federation of Labor since its organization in 1881, and second of its attitude towards the administrative departments and boards of the government dealing with industry, and towards newer developments in industry itself. Labor's attitude towards democracy appears in every chapter as a kind of basic faith. The statements of the book are carefully documented by abundant citations and references to official sources which I think justify the author's interpretation. For these reasons, and because it is historical rather than polemical, it is a valuable book for all who desire to understand the labor movement in the United States and why it diverges so sharply from European models.

Labor is shown pursuing a pragmatic course in politics, concentrating on the election of friendly congressmen and assemblymen, asserting its right to a place of influence in American democracy, and pursuing a consistent bi-partisan attitude except possibly in the La Follette campaign, and refusing either to form a third party or to align itself with either of the great parties.

The chapter on Bloc vs. Party Government frankly espouses the bloc as better and more representative than straight party government. "Yes, we shall have government by bloc. But what is new about that? The only novelty for the United States is this, that we shall have bi-partisan government by economic organizations of labor, agriculture and other popular producing groups, instead of the present bi-partisan government by business organizations."

The second part of the book is the more interesting. Labor banks, labor insurance, labor's attitude towards capitalism, the reasons for its antagonism to socialism and its place in the new government of industry which is forming, why labor opposes the company union and American labor's interpretation of the class struggle, receive illuminating treatment. "Labor does not expect or desire advancement through the altruism of other social groups." Labor's militant attitude "is not the product of a revolutionary spirit" but "is based upon a demand for ceaseless improvement." "Labor expects to continue indefinitely its demands both for better wages and better conditions and for a larger and larger voice in industry and government." Steadily increasing wages are demanded by the steady increase of

production, which is about fifteen per cent per decade. The company union is opposed because it offers no equality of bargaining power, gives labor no voice in industry or government in their larger aspects, and would destroy effective labor organization.

Labor shows up well in the volume, not because of what Mr. Walling states but because of what he reveals. It is constructive, and has vision and public spirit, and is abreast of the best thinking in industry. The personality of Samuel Gompers looms large, mainly because of quotations which reveal his understanding, his courage, and his instinct for public affairs. He was surrounded by a remarkable group of men who are carrying on his essential policies. WORTH M. TIPPY.

Conscience and Race Consciousness

The Racial Basis of Civilization. By Frank H. Hankins. Alfred Knopf, \$3.75.

THE RACE PROBLEM is not new for us for it has been a factor in life ever since the first caveman hit his neighbor over the head with a club because he had a different complexion. But it does have today a vital significance based on the increasingly rapid growth of race consciousness in all the larger national groups of the world.

It is unfortunate for the English reading public that the literary expression of race prejudice should have filled the public mind almost exclusively and now any treatment of the race problem from the Christian point of view finds a public that is prejudiced. Madison Grant, Lothrop Stoddard, Charles C. Josey, Henry P. Fairchild and men of their type have quite thoroughly sown the fallow field of public opinion with their teaching of race superiority including the axiom, "I belong to the superior race."

Two notable books have already appeared to champion the teaching of Christ, "Race and Race Relations" by Speer and "Christianity and the Race Problem" by Oldham. Both of these attempt to deal with the problem scientifically and historically and have large appeal for those who have already accepted the Christian way of life. But they are too openly propaganda to appeal to a public already saturated with race prejudice propaganda having the hall mark of science.

Now comes "The Racial Basis of Civilization" by Frank H. Hankins and adds a very worthy contribution to the discussion of the subject. It is a disconcerting book, for the author has a way of seeing the good on both sides and accepting the truth though it be stated by an adversary. One would like to call it a "Christian solution of race" except that the name of Christ does not appear in the book. It has no pious platitudes about brotherhood nor Bible quotations to support biology. If perchance this treatment tends to dissipate some of the Christian sentiment of brotherhood by blowing up the foundations of biblical myth, it also tends to dissipate the unchristian dogma of race superiority by blowing up the foundations of scientific myth. Professor Hankins has done a fine piece of work in his historical survey of the various types of race superiority and gives to the problem as experienced here in America a much needed background. His definition of terms makes the book understandable for the average reader who lacks training in modern sciences. His conclusions are stated with clearness and without dogmatism.

A reading of the book suggests three kinds of answers to the question, "Is there a superior race?" The anthropologist says "No." There is no race of men known today who can be proven to be closer to the evolutionary source than any other race. We are all human and all of us share the physiological characteristics of humanity. Biology knows no reason why

any of the races should not intermarry. Biology seems to agree with the statement that protoplasm will do more than prayer to produce genius, but insists that protoplasm is no respecter of races.

But the sociologist seems to say "Yes" to the question. At least some of the races have produced cultures that are the envy of the rest. A full dinner pail with its accompanying satisfaction for the inner man seems to be a compelling argument either in the industrialized factory sections of America or in the agriculturalized rice-eating sections of India. Whether this superiority in the production of life's good things is due to a fundamental superiority in the race protoplasm or whether geography has something also to say makes no difference in the argument. Sociology will claim the right to grade the races so long as there are various grades of achievement evident among the race groups.

Psychology can be said to be hesitant in answering the question. Rating of intelligence within the white race has not been developed to a place where ridicule is impossible in answering an opponent. When applied to inter-racial comparisons most of the intelligence ratings are nothing less than a farce. Many of the tests quoted were made by army officers and have to do with the ability to make war and in this the superiority evidently belongs to the whites. But possibly there may come a day when the inability to make war will be rated as one of the outstanding human virtues.

In the face of these conflicting answers, he who would develop a Christian conscience on race must be discriminating. Sentimentalism is no help in meeting the realism of modern political and economic imperialism. Biology may prove that all men are brothers, yet the unscrupulous man will continue to exploit his brethren. Bible quotations will not settle the matter, for much of our modern race prejudice finds a basis in Bible history. The idea of a chosen people is not less dangerous for having a religious motive. "The Racial Basis of Civilization" will help any Christian to a better understanding of this problem and give him a real basis for a Christian conscience.

CARL D. GAGE.

Religion—Theistic and Atheistic

Why Religion? By Horace M. Kallen. New York. Boni & Liveright. \$3.00.

DR. KALLEN has added an interesting and illuminating volume to the rapidly growing critical literature with reference to religion. He is a disciple of William James, whom he quotes often and at length. His main positions are essentially those of the "Varieties of Religious Experience," amplified by wide study in the history of religion, in philosophy, and in the Freudian psychology.

Religion is a mystical affair toward the supernatural and appears in great variations in its history from primitive inchoate forms through the vast organization of ritual and belief as in the Roman Catholic church and the conflicting creeds of protestantism. While the essence of religion is an inward, private, ineffable thing, it yet manifests itself in outward behavior, in postures, ceremonials, movements, manipulation of objects, and the complex system of vestments, instruments, books, and symbols. These actions occur in the great crises of life, at the turn of the year—Easter, Christmas, Thanksgiving—and at crucial moments for the individual, such as birth, puberty, sickness, marriage, death, drouth, pestilence. These are illustrated in detail from all sorts of religions, ancient and modern.

Always the rituals and celebrations have reference to the

unseen, the supernatural. They put the participant into a mood of assurance, of peace. Individuals who have risen out of great crises have spoken with tongues, exhibited revelations, "like the Koran, or Book of Mormon, or Science and Health, or the Book of Revelation of St. John the Divine, or the tablets of Abbas Effendi, or the various later writings of Count Leo Tolstoy." They thus come to have belief in the supernatural, and other people gain belief at second hand from these primal souls.

This supernatural is believed in as a tool, as a means, not for the glory of God but for our own sake. "Wherever our specialized technological information is deficient, belief makes up the deficiency with the supernatural." Particularly does this belief function in the event of death, chiefly to deny that the event has occurred and to assert that life continues after it has ceased. Religion is thus compensatory in character and elaborates in dreams of another life the satisfactions denied in this present world.

Gods arise out of the primordial sense of the supernatural. "The stuff of the world is described finally as the stuff of our own felt being, as 'consciousness,' 'spirit,' 'soul,' or more articulately and concretely 'god.' The sense of the supernatural is itself vague and merely undefined feeling, but it becomes expressed in the forms and patterns of the basic relationships between men and women and children, the animals they hunt and domesticate, the plants they see importance in. Thus the gods of Greece reflect the types and complexes of human family life. "Behind the bright divinities of the heavens are the dim figures of the earthly leaders," and behind these human forms are vestiges of the animals which dominated attention in the totemic age: behind Zeus the bull, behind Pan the goat, behind Christ the lamb. At times the process of making divinities emerges into a conscious technique as in ancient Rome where the emperors were decreed divine, and in China where Confucius was admitted to the state pantheon as late as 1906 by imperial edict. The Church of Rome still makes saints which are only minor divinities.

There are also godless religions, according to this author. As examples he cites Bernard Shaw, Bertrand Russell, Nietzsche, Jainism, Buddhism, Positivism, Ethical Culture, Socialism. But he holds that they still have the quality which characterizes the supernatural. "Religion is older than the gods and survives them."

Churches grow up with their gods and die with them. Priests appear with the necessary division of labor in the enlarging social group. The recognition of these specialists means a new mode of association and control. This institutionalization of religion is the birth of the church. The church controls and directs commerce in the supernatural. Christian Science is cited as a modern example, with its infallible books and its carefully guarded methods of publicity and prevention of lay opinion and discussion. The economic determination of churches is elaborated impressively. One reason given for the lessening hold of churches on the population at the present time is the fact that they present a religion formulated by and for farmers, whereas cities and an industrial mode of life now rule. "Christianity is the religion of an agricultural economy." To see how much deeper this goes than appears at first glance, it is necessary to read page 241. The familiar words and forms of Christianity are imperial and bureaucratic, "royalist, feudal, aristocratic, and military." But our politics are democratic, our industry is of the machine, and our family life itself is transformed from the old paternalism. "Science and industry are affirmations; they make life more abundant. Religion is a denial, an insurance."

In the last two chapters Dr. Kallen tries to be constructive,

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or at least to assess religion with reference to progress and the future. But his critical habit has so long worked upon his own Jewish inheritance and all forms of religious faith that few readers will feel that he is as strong in construction as in analysis. Religion "tells you nothing, but it inspires you." He concludes that, in a "very atheistic and non-institutional sense," religion is one of the conditions of both progress and happiness. Religion as a faith in a projection, in an imagined content, is the core of personality. It is the will to believe. As to the future of religion, he finds it forecast by President Charles W. Eliot,—a religion without supernaturalism, infallible church or infallible book, a religion of joy and life, of hope and love.

Yet Dr. Kallen himself clings to the supernatural in his way. It is nothing which he can define. It is a content of private experience. "We do not experience the supernatural through any or all of the senses; it is not a thing seen, heard, smelled, touched or tasted. We do not think the supernatural; it is not subject to ratiocinative discourse; words designate or signalize, but cannot describe it." Thus the book closes after all its brilliant analysis and sanity in the mist and fog of old, helpless mysticism.

EDWARD SCRIBNER AMES.

The Story of Medicine

An Introduction to the History of Medicine from the Time of the Pharaohs to the End of the XVIIIth Century. By Charles Green Comston, M. D. Alfred A. Knopf. \$6.00.

Clinics, Hospitals and Health Centers. By Michael M. Davis, Ph.D. Harper, \$5.00.

THIS "History of Medicine," a volume of the "History of Civilization," might well be called a "History of the Philosophy of Medicine," for it covers the period in which medical knowledge and teaching were either matters for speculation and metaphysical discussion, or were individual opinions or observations, the latter often constituting distinct schools of medicine, headed frequently by an outstanding figure with his group of disciples and assistants, and as often as not, violently opposed to some contemporary and antagonistic school. In the latter portion of the period considered this is not true, as here we find a much more orderly presentation of known facts, principles and conclusions, and a semblance of modern science appears. But it was only in the last century, not here considered, that science as such constitutes an actual factor in medicine. This does not, however, mean that medical knowledge of this latter period was not scientific, for the thinking was clearly of a high order of accuracy, by men with whose names we are more familiar in fields other than medicine, contributing by their intellectual supremacy to the medical as well as to their own fields. This contribution remains, however, largely philosophical as they were ignorant of the mechanisms, instruments and techniques which constitute science.

Beginning with Egyptian, Hindu, and other oriental medicine, the history proceeds through the early Greek of the philosophers, to Hippocrates and his direct descendants in Alexandria, then to the Empirics, Asclepiades, the Methodics, with their various sects and exponents, and thence to their successors in the Roman schools. Islamic medicine, isolated from its contemporaries but springing from the same roots, reveals unknown and interesting figures.

Then follows the long period of late Italian and medieval medicine, largely shrouded in religious and superstitious mists, with the reaction against this to the classic foundations of the Greek, Roman and Arabic.

During all these times, the thinking was largely individual, and the reader gains a clear vision of these figures, as they

emerge from the preceding schools, hold sway for a time, and vanish in a cloud of argument. From then, medicine becomes more organized, and physiology, anatomy, pathology, nosology, therapeutics and surgery replace individuals, and names become important as they are identified with and contribute to one of these fields. Doctrine still lives, however, and throughout, advance is seen in a progressive acceptance, consideration, analysis, and final disposal of theories.

There is an excellent introductory chapter on the evolution of medicine, and the volume is beautifully illustrated. The reading is its own reward. Though we may live in a modern age of science and known fact, we cannot but benefit from a knowledge and understanding of our ancestry, of the struggle, the process of refinement and selection, and from acquaintance with the individuals contributing to this progress, all of which were essential antecedents to our present medical eminence.

Dr. Davis's "Clinics, Hospitals and Health Centers" is a handbook of the practical, non-medical, organization and development of the treatment of patients in medical centers, such as out patient dispensaries, clinics and hospitals. It is sponsored and prepared by the committee on dispensary development, working under a grant from the Rockefeller foundation, and treats thoroughly the entire subject from an administrative point of view. It deals with the historical and numerical development of the idea of such service, partially as a substitute for the medical dole, partly as an efficient and economic method of medical practice, considering the clinic and dispensary, with its relationship to hospitals and other institutions, to the community, and to various non-medical agencies. Then it proceeds to the routine admission, classification, distribution and management of patients, the personnel, records, and finances of such organizations. A special section is devoted to the details of special clinics such as pediatric, mental, dental and venereal. There is a reading list and bibliography appended, and the volume is a most comprehensive analysis of the present and the ideal clinic.

WILLIAM A. THOMAS, M. D.

An Anthology of Brotherhood

The New Patriotism, compiled and arranged by Thomas Curtis Clark and Esther A. Gillespie. Bobbs Merrill Company, \$2.00.

A NEW PATRIOTISM is dawning upon the world. This "New Patriotism," says Edwin Markham, in his stirring introduction to this volume, "stands for the Fraternity of the Peoples, based on social justice and world brotherhood, on industrial peace and international peace. . . . (It) carries the divine dream of the World State, the World Republic. . . . This patriotism includes an unselfish devotion to our own country, but not an exclusive devotion to her. . . . The New Patriotism is not only national: it is also international. It comes lighted with a vast vision: it sees that above all nations is Humanity."

Believing that the poets are the heralds of every new dawning upon the world, the editors of this volume have searched the words of our singers for prophecies of the coming day, and have searched them not in vain. This volume is a noble treasure-trove. Edwin Markham makes the largest contribution of ten poems, and thus was fittingly chosen by the editors to introduce the volume as a kind of poet-laureate of the new kingdom of peace and love. Other contemporary poets included are Katharine Lee Bates, Witter Bynner, Vachel Lindsay, Angela Morgan, John Oxenham, Marguerite Wilkinson, and the editor, Mr. Clark. Of the older poets, we find selections from Tennyson, Whitman, Whittier, Longfellow, Lowell, Julia Ward

Howe (not her Battle Hymn, happily!), Richard Watson Gilder, and John Addington Symonds. A particularly happy inclusion is the closing passage of Abraham Lincoln's "Second Inaugural Address," arranged metrically, and entitled appropriately "America's Task."

We repeat, a noble collection, true on the whole to the ideal of new patriotism which it exalts! Yet not as noble as it might have been! Dr. Henry Van Dyke's savagery during the great war, for example, should have denied him place in this volume as an unworthy singer of any dream of peace and brotherhood. The same is true of Sir Cecil Spring-Rice, who not only proved himself a peculiarly old-fashioned and timorous type of patriot during the war (See Col. House's "Memoirs" *passim*!), but proves himself a poor poet in the feeble lines unaccountably included in this anthology. But more serious than such mistaken inclusions as these are the exclusions! If this anthology was worth doing at all—as it most certainly was!—why was it not worth doing richly, abundantly, completely? Why did not the editors go further back than Tennyson? Why not Shelley, with his incomparable dreams of brotherhood, to Wordsworth, with his early passion for liberty, to Cowper, with his calm and sensitive understanding of man's pitiable frailties and steadfast hopes? And of contemporaries, why not Thomas Hardy in his noble if sombre moods, William Watson in his passion against imperialism and war, and even Alfred Noyes in his pre-war days? We like this brew so much, and our stomach is so hungry for such nourishment, that, like *Oliver Twist*, we ask instinctively for "more." Why did our editors not remember how famished we are, and thus increase the quantity and thicken the "stock" of their welcome offering?

But it is ungracious to complain. Let us be thankful for what we have. This is a noble anthology, excellent for pulpit readings, ideal for use in schools and study groups. We take heart anew as we listen to these singers, and find in them the reality of this new spirit which, to quote Markham again, "will extend the frontiers of friendship until the world shall become a world of friends."

JOHN HAYNES HOLMES.

The Gospel of Suffering

The Crucifixion in Our Street. By George Stewart. George H. Doran Company, \$1.35.

THOSE who scan the horizon to see who will be the religious leaders when Fosdick and Coffin and Bishop McConnell have passed on are calling one another's attention to George Stewart, one of the ministers of the famous Madison Avenue Presbyterian church of New York. Only thirty-five years of age, he has to his credit five books of merit and a reputation for being one of the few American authorities on religion in contemporary Europe. His latest book is a collection of sermons of rare insight and deep devotion. He takes our own generation's experience with crucifixion, shows Calvary in the United States, Olivet in our home town, and the Pharisee and the publican in modern dress. "Creative Suffering for a Modern World," "Crucifixion by Spiritual Dullness," "The Comradeship of Pain,"—these are a few of his sermon titles and they reflect his thought of the universal significance of the experience of Jesus. His treatment is extremely simple and of a poetic quality reminiscent of Maltbie Babcock. For example, in his sermon on Simon of Cyrene, he begins with a consideration of those who bear the cross upon their backs including slaves, pacifists such as Ralph Chapin, and those who carry the scars of battle for civil liberties and human rights. Then he takes up those who bear the cross upon their minds and illustrates

with Kier Hardy and Walter Rauschenbusch. He reaches his climax with those who bear the cross upon their hearts, as Lincoln did. Scarcely a page is to be found that is not illumined by concrete example or apt extract from some biography or poem, the latter taken for the most part from his own "Anthology of the Cross," published simultaneously with this volume of sermons. One might wish that he could quote a verse without using the same handle each time—"you will recall."

But to carp at an inspiring book for such an earmark of youth is like criticizing a good dinner because the color scheme of the vegetables lacks complete harmony. Aside from the immediate value of the spiritual stimulus of Dr. Stewart's thought, the most interesting fact about it is that it is the product of a thoroughly modern preacher whose appreciation of the struggles of every day life has led him to a conservative theology and a glowing mysticism in spite of a Ph. D. from Yale and an F. R. G. S. from England.

FRED EASTMAN.

Catholic Piety

The Imitation of Christ. Translated and edited by Albert Hyma. The Century Co. \$2.50.

L'Italie Mystique. By Emile Gebhart.

Studies of Spanish Mystics. By E. Allison Peers. Sheldon Press, London. 18 shillings. Macmillan, \$7.25.

His Mother: A Life History of Mary the Mother of Christ. By Alice W. Darton. Macmillan, \$2.25.

As Man to Man. By Condé B. Pallen. Macmillan, \$2.50.

FROM TIME TO TIME I have had a good deal to say about Catholicism in terms which, more often than not, have been critical of the organization and system and of the attitude which the church has taken toward the state in times past and the ambiguity of its present position in relation to the state in this country. In dwelling upon these institutional and corporate aspects of Catholicism, it is easy to neglect the other aspect which, in the long run, is of vastly more significance and which furnishes the objective toward which the church is directed. For those who think of Catholicism only as a religion, it is necessary to say occasionally that it is also a form of government; but for those whose minds are preoccupied by apprehension as to the possible domination of America by the Catholic hierarchy, it is well to stress the fact that it represents a type of devotion as well as a form of organization.

The indebtedness of the Christian world to Catholic piety is beyond calculation. Protestants may hold that those who have had this piety have had it not as Catholics, but as Christians. It is true that many of the finest expressions of Catholic piety have been the embodiment of those attitudes and sentiments which are not distinctly Catholic, but are the outgrowth of our common Christianity, so that—as in the case of the *Imitation of Christ*, *Theologia Germanica*, the writings of Fenelon and of Madame Guyon, and such hymns as Cardinal Newman's "Lead, Kindly Light"—they are completely congenial to the devout protestant. There is a level at which devotion transcends even the profound antithesis between Catholicism and protestantism and reconciles their antinomies in a common aspiration.

The immediate occasion for these remarks is the appearance of a new edition of *THE IMITATION OF CHRIST*, translated and edited from a newly discovered manuscript, by Albert Hyma. Dr. Hyma, the scholarly author of *THE CHRISTIAN RENAISSANCE*, a study of the mystical movement in the low countries in the fifteenth century, has studied deeply the history and writings of the Brothers of the Common Life, and is as well fitted as any man in America to produce a critical edition of

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this classic which has been the world's best seller in devotional literature for over five hundred years. He finds it to have been edited, rather than written, by Thomas Hemerken of Kempen, commonly known as Thomas à Kempis. It is not only a scholarly, but a beautiful edition, as any issue of the Imitation ought to be.

The historical student of the devotional life will turn back also to the religious revival of the middle ages in Italy, which found its mystical expression in such characters as Joachim de Fiore, its extreme ascetic statement in Jacopone da Todi, its apostle of sweetness and light in Saint Francis, its dogmatic formulation in Thomas Aquinas, and the climax of its moral power in Dante. The important literature dealing with this field is extensive, but as a general survey of it there is nothing better than Emile Gebhart's *L'ITALIE MYSTIQUE*. It has gone through ten editions and the last is not new, but there is scarcely anything else that covers the ground so well.

In the century following the reformation there was another renaissance of mysticism in Spain. If the mystical revival of the fifteenth century represented the undifferentiated Christianity of the pre-protestant era, but somewhat freed and illuminated by those tendencies which were presently to produce protestantism, that of the sixteenth century was distinctly Catholic and constituted an important factor in the counter reformation which purified and strengthened Catholicism to meet the pressure of protestant criticism. The lives and writings of seven Spanish mystics, beginning with Ignatius Loyola and ending with Juan de los Angeles, are the theme of the *STUDIES OF SPANISH MYSTICS*, by E. Allison Peers, of the University of Liverpool. The study is a deeply technical one, documented with great care, and supplemented by bibliographies as nearly complete as may be, including references to nearly a thousand works. This valuable volume is to be followed by others, introducing to English readers the less known mystics of what may be called Spain's golden age.

Of quite a different quality, but still in the field of Catholic piety, is Alice W. Darton's *HIS MOTHER, A LIFE HISTORY OF MARY THE MOTHER OF CHRIST*. The treatment professes to be historical rather than devotional, but the difficulty is the extreme paucity of material. The method, therefore, aside from its devotional content, which is considerable, necessarily becomes similar to that followed, for example, by biographers of Shakespeare, who, having almost no historical data, are reduced to describing the kind of experience that must have been encountered by the kind of man they think Shakespeare must have been. I am thinking particularly of Hamilton Mabie's chapter on the boyhood of Shakespeare. As a matter of fact, nobody knows anything about the boyhood of Shakespeare except that he lived in Stratford on Avon. Nobody knows anything about what kind of boy Shakespeare was except that naturally he must have been the kind of boy who grew into the kind of man that Shakespeare's works show him to have been. Upon this basis, he constructs a pleasant chapter portraying the hypothetical experiences of such a boy in such a place at such a time. This is all very charming and, to a degree, illuminating, but it is not to be judged as a work of history. Similarly, the biography of Mary is a work of the devout imagination. The author's imagination credits to Mary a degree of understanding of her son's mission which there is no historical ground for supposing that she had.

To the above mentioned books, I append Condé B. Pallen's *AS MAN TO MAN* not because it is devotional, but because it is Catholic. This is a work of propaganda pure and simple. The author, who is the learned editor of the Catholic Encyclopedia, imagines himself getting into informal conversations, on suburban trains and in smoking cars, with various types of

protestants and unbelievers to whom he expounds the true faith, and whose objections he answers with devastating finality. His opponents are mostly dummies who begin by being violently dogmatic and deeply ignorant, and end by saying with awed docility: "I never thought of it that way before." One of his most satisfactory interlocutors is a Calvinist who varies the terminal formula by saying of a modernist, "If I had my way with that sort of cattle, I'd burn him at the stake." And the author closes that chapter, with a smile of satisfaction at the superior tolerance of Catholicism, by adding: "I thought of Calvin and Servetus at Geneva, several hundred years ago." The editor of an encyclopedia ought to know that the Calvinists of Geneva and vicinity erected an "expiatory monument" to Servetus on the site of his burning to certify their disavowal of that unfortunate event, and named the adjacent street in his honor. And an honest man who did know that fact would not have his one imaginary Calvinist still yearning to burn somebody at the stake.

WINFRED ERNEST GARRISON.

Public Welfare

An Approach to Public Welfare and Social Work. By Howard W. Odum. The University of North Carolina Press, \$1.50.

Light from the North. By Joseph K. Hart. Henry Holt, \$1.25.

Opium: The Demon Flower. By Sara Graham-Mulhall. Montrose Pub. Co., \$2.50.

Prospects for World Unity. By William Stuart Howe. The Four Seas Co., \$2.00.

NOT LONG AGO a survey revealed the fact that the average business executive does not read one serious book a year outside his own specialty. Is the minister similarly limited? How often does he read volumes along the lines of social and educational interests which are unrelated to religion?

Dr. Odum's book is an admirable approach to the major problems of social welfare. No attempt is made to cover the field in the limits of a single volume, but it aims to serve as a review outline. Actually, besides textual material, it provides 393 questions based on some excellent recent books covering specifically the fields of social work, citizenship, social pathology, child welfare, industry, and community organization. Here is an opportunity for any minister who wishes to be really informed concerning these problems to secure as adequate information as he would in any university course.

Dr. Joseph K. Hart, in his "Light from the North," describes the work of the Danish folk high schools and their meaning for America. These schools, supported largely by the state, exist not to teach the students a trade or to make them champion current social standards, but to awaken their personalities for creative work. There are no lessons from books, no compulsory attendance at classes or bothersome degrees. The schools exist to help the student prepare himself for life, to become an intelligent, independent individual who nevertheless recognizes his responsibility to his own social order.

Sara Graham Mulhall, formerly first deputy commissioner of the New York state control department, once had more than eight thousand drug addicts under her charge. She here tells brilliantly the story of opium. For her achievements in this field she has just been awarded five thousand dollars—the annual distinguished achievement award of the Pictorial Review.

The book by William Stuart Howe is a plea for justice and friendship in the international realm. Unfortunately the author cannot suppress his own nationalistic bias. For example, he believes that the United States and Great Britain must play the

dominant role in China. Why should this necessarily be true? Actually, both Japan and Russia are closer neighbors, and it is conceivable that either of them may play a more friendly role. He further declares that socialism and the labor movement are both losing their potency because of a philosophy based on violence. But it is a serious question whether a new type of socialism and labor policy is not being wrought out along lines of constructive statesmanship. Witness the experiments on the Baltimore and Ohio railroad in America, and we have only to look at the labor party of Great Britain to see tangible evidence abroad. The author is curiously reticent about America's own adventures in ruthless imperialism in Nicaragua and Haiti. He does attack our tariff and debt policy, suggesting that we should be well served if European nations rid themselves of all their gold by paying their debts to us and then adopted another medium of exchange.

JEROME DAVIS.

China Leads the Way

The Revolt of Asia. By Upton Close. G. P. Putnam's Sons, New York. \$2.50.

AMERICA, the richest nation in the world, potentially the most powerful politically, might save the white man in Asia. Mr. Close (Prof. Josef W. Hall of the University of Washington) says that again and again. That is one thing that makes this book, just off the press, so important for every American. "America is the only power that may make resistance of the white race to the ending of its world domination. Upon her depends whether the answer to Asia's self-assertion is to be the war of the hemispheres or the meeting in mutual enrichment of the races."

In vigorous modern English, Mr. Close swings on from Cairo to Tokio. One's interest never flags from the first stunning sentence "All Asia has flared into revolt against the dominant white man," to the last page of challenge, "We have come to the end of the white man's world dominance. If he resigns himself to this historic evolution he will save his world and the Asiatics' world. If he resists he will likely bring about the destruction of both."

If one wants to understand the day-to-day happenings of the amazing movement that is now on in China there is no better book to read. (And it is so up-to-date that it actually deals with the British evacuation of the Hankow concession.) The newspaper accounts are usually propaganda or mere gossip picked up around the clubs in Shanghai, and for the most part merely pass on the ravings of that "small group of wilful men" who are bent on gaining their own ends regardless of the best interests of foreigners and Chinese alike.

The revolution in China is not merely political—it is cultural, it is economic, it is industrial, it is social, it is religious. The gigantic forces that Europe dealt with singly during several centuries, have poured in upon China like a tidal wave during a single generation. One who is unaware of these facts can never appreciate the magnificent human spectacle being enacted over there today. Never has the spirit of man towered more divinely in the midst of superhuman difficulties than in China today. That is why all who have eyes to see know that China is the most interesting, more important, and most glorious spot in the world today. The most ancient civilization is grappling open-eyed and unafraid, with all the forces, volcanic, divine, fairylike, that have made our modern world. She is enduring agonies and making sacrifices that would shame the gods. The losses of a few foreigners in the treaty ports is as nothing compared to the price China is paying in order to master modern civilization. The pity of it is that the western powers, instead of help-

ing her with sympathy, understanding and cooperation, are strangling her with gunboats and armies and "sharp notes."

Mr. Close condenses that into one powerful chapter which he calls "The Cultural Revolt," in some sense the most important chapter in the book, for it is the cultural revolt that has made Asia dynamic and vocal. This cultural revolt is religious as he points out by beginning with Gandhi, in India, and powerfully intellectual as he shows by closing with Dewey in China. How Gandhi makes all wince who have any feelings left! "You glory in speed, thinking not of the goal. You think your souls are saved because you can invent radio. Of what elevation to man is a method of broadcasting when you have only drivel to send out?"

How can I tempt my readers to turn at once to this chapter—will this do it? "We are more modern than you westerners," said a student of St. John's university to me in Shanghai. "We are freed from all superstition, while you have your religious-mindedness, your worship of wealth and your race prejudices. But we are getting our thought not from Russia, as you so loosely accuse us, but from a gentle, carelessly-clothed American called John Dewey, known not only to intellectual circles in his own country, but to every school boy over here."

Perhaps the most startling chapter of all is "Russia in Revolt." That chapter surely stirs one's imagination and one's emotions. Russia is as truly Asiatic as she is European—sentimentally she is more Asiatic than European. In north China the Russians intermarry freely with the Chinese. Many have become Chinese citizens. Mr. Close points out in dramatic fashion that the greatest result of the world war was that it drove Russia "back into Asia." That was the one result that will mark a turning point in history.

Some of the "old China hands" constantly refer to the Boxer days in an effort to explain the present "uprising." The analogy is neither fair nor accurate. Foreigners have been much more widely and numerous scattered over the country in 1927 than in 1900, but there have been surprisingly few injured. This present movement, as Mr. Close points out, "is not against the presence of foreigners but against the privileges and powers by which they maintained an unequal status in China."

If the missionaries in Shanghai who signed the attack on the National Christian council early in April had read Close's chapter on "The Revolt and Christianity" I wonder whether they would still have been foolhardy enough to put their names on that fatal document. I call it fatal deliberately, for such a paper may well be the end of missionary cooperation with the Chinese church. Mr. Close quotes Dr. Wang Ching-huei, head of the nationalist party, "Christianity is to stop right now, so far as it is the wedge of foreign influence driven into our country by foreign money and organization, controlled by foreign personnel and backed by foreign guns." Neither missionaries nor merchants can any longer treat the graduates of Princeton, Harvard and Oxford as though they were school-boys and dictate to them how they shall manage their affairs. As they "resist our claim to a 'copyright' on material civilization, so there is a growing denial of our proprietorship over Christianity."

It remains to be seen whether or not the ecclesiastical authorities in China, and in charge of our mission boards at home, can see more clearly and act more courageously and more quickly than the diplomats have thus far been able to do. I fear it is already too late to save the missionary enterprise. Our leaders have been too vacillating and timid. "A new age demands a new game," says Close. It is still my hope that Christianity may survive. Christianity may survive if there are enough Chinese who have caught that divine spirit of careless abandon that dares to forsake all things and count all place and power as dross and refuse.

JAMES M. YARD.

CORRESPONDENCE

Why Dr. Eakin Has Resigned at Western Theological Seminary

EDITOR THE CHRISTIAN CENTURY:

SIR: Would you be willing to give some publicity to a struggle the students of this seminary are making for a tolerant and liberal Christianity in this conservative center? Western seminary is one of the theological training schools for Presbyterian ministers. It was founded in Pittsburgh just a hundred years ago. The "plan" or "constitution" was adopted by the general assembly of the Presbyterian church, and can only be amended by that body. Most of the parts of this "plan" are archaic, and much of it has fallen into desuetude long ago. For instance, we read: "The professors are particularly charged . . . to encourage, cherish, and promote devotion and personal piety among their pupils, by warning and guarding them, on the one hand, against formality and indifference, and on the other, against ostentation and enthusiasm; . . . by taking suitable occasions to converse with their pupils privately on this interesting subject; . . ."

But one provision of this "plan" bids fair to mean the undoing of the institution. Every professor elected to a professorship in the seminary is required to subscribe to a long formula, which includes the following sentence: "And I do solemnly promise and engage, not to inculcate, teach, or insinuate any thing which shall appear to me to contradict or contravene, either directly or impliedly, anything taught in the said confession of faith or catechisms." These, of course, are the Westminster confession of faith and the longer and shorter catechisms, adopted at the Westminster assembly in 1648. This pledge is identical with that at Princeton seminary, but is believed to be much stricter than those in use at the other seminaries of our church.

Dr. Frank Eakin has been for ten years an instructor and assistant professor in this seminary. During that time he has won the love of his students for his wonderful humility, his learning, and his devotion to the example of Jesus Christ. To his students he has opened up the whole world of biblical scholarship. To many of us he has shown the possibility of being honest disciples of Christ, meeting fully the intelligent criticisms of modern minds. To all who know him he has taught absolute honesty of thought and life. He has guided us to seek the truth anywhere it may be. Last year Dr. Eakin was elected to the chair of church history. Faced with the formula given above, he found it impossible in his honest desire to help all his students to the truth in every creed of the church, and to assist them in seeing that no creed is ever complete, that the revelation of God is continuing. He therefore declined to accept it, and asked the board of directors to take the necessary steps to have it changed.

Discovering the situation in which the professor they admired had been placed, the students adopted, by a vote nearly unanimous, the following resolution: "To the board of directors of Western theological seminary: We understand that one of our professors is unable to subscribe to article III, section 3 of the plan of Western theological seminary, which subscription is necessary before he can be inducted into the chair of church history. In view of this situation, we, the members of the student body of Western theological seminary wish to express our highest regard for Dr. Eakin as an instructor, friend, and Christian, and our deepest regret if anything should happen resulting in his loss to the seminary. Moreover we believe that other Christian men, by this same article, may be prevented from becoming members of the faculty of Western theological seminary. Therefore, we believe that this article as it stands is likely now and in the future to hinder the growth and progress of our seminary. We reverently and humbly submit the above as the expression of the student body of Western theological seminary, given with all confidence that everything possible will

be done for the welfare and progress of Western theological seminary."

Though the board has not met yet, we have been informed by various spokesmen for that organization that nothing will be done to assist Dr. Eakin, and that the action of the student body is considered an impertinent piece of meddling with matters that do not concern us. Dr. Eakin has resigned, and nothing more can be done for him. But we feel strongly that the future of modern Christianity in this Presbyterian stronghold is at stake in this matter.

An attempt has been made to give the matter publicity through the Presbyterian Banner, which reaches a large number of friends of our Seminary. The editor has refused to print anything, after consultation with the president of the seminary, and gives the naive pretext, that the matter is of no importance to the public or the students, but only to the directors and administration of the seminary. Those who give the money to support the school, and those who are intending to come here to study, should not be interested in whether the professors are free to teach their own thoughts about religious matters!

In the end it comes down to this. The men responsible for the administration of this seminary are afraid; afraid of publicity, afraid of the fundamentalists, afraid of general assembly. Above all they are afraid of the cutting off of the financial support of the seminary. Rather than risk that they would sacrifice any number of honest professors. Will you tell the liberal Christian forces of the country about it? As far as we are concerned now we have fought a fight for honesty, and lost to the power of the purse. But we would like the church to know what has happened, what is happening.

Pittsburgh, Pa.

THOMAS D. EWING,

President of the Student Association.

Actual Interracial Cooperation

EDITOR THE CHRISTIAN CENTURY:

SIR: An interesting piece of interracial cooperation, which is real cooperation and not just talk, has been started in Auburn, Alabama. I believe that knowledge of this would be interesting to readers of The Christian Century. Any who have lived in southern towns know something of the bad health conditions among the Negroes, due chiefly to lack of money, care, and education. Auburn has been just like any other town of its size and kind, and typhoid, tuberculosis, etc., have been prevalent there. The step which has been taken will probably do much to relieve such conditions; but, not only that, it is significant in that it has been taken by southern white men in cooperation with southern Negroes.

I have at hand a letter from my father, who lives in Auburn and who has been an initiator in this work. He has always lived in Alabama and understands conditions there pretty well. I will quote from the letter, in which he tells me of the work. It has all been done since Christmas, when we talked it over. "Now that our big Negro clinic has been running two days and is an assured success, I must tell you about it. I wrote you that Dr. Sugg, Homer Wright, and I are a committee on health for the town. We met a few times and outlined a clinic to take care of all cooks, nurses, and housemaids—and as many others as possible. We later met with a large group of Negro men and enlisted their interest. We had them appoint a committee to cooperate with our committee. In our subsequent discussions our plans became more ambitious and we decided to include every Negro in Auburn if we could get them.

"Interest grew among white and black as this was to be the first big voluntary clinic of its kind ever held anywhere. It is really unique in that it is designed to give every Negro in Auburn an opportunity for a free medical examination and treatment afterwards. We have nine physicians giving their services, and two white and two Negro nurses. Yesterday we had four physicians from the International health board unit at Montgomery. At the end of the second day, tonight, we have exam-

ined 308 Negroes. The clinic is to run one more day, or longer if the Negroes will come for examination.

"We will probably examine around five hundred at this time and later get the 380 school children. This will get over half the Negro population and is an extremely gratifying start. We hope to hold these clinics once a year, twice if possible. In the course of ten years we should almost completely eliminate tuberculosis and the social diseases—as well as typhoid. It is the biggest thing ever attempted by Auburn or any other small town. So far as we can learn nothing just like it has been done anywhere. The cost will be only a few hundred dollars for the treatment of those found needing it. Although this is the case, I fear that our limited resources may cripple our future efforts. Our very small tax valuations keep the city helpless, as you know. With a few thousand dollars each year we could have health conditions in Auburn such as could be found in no other community. And one beauty of it all would be its voluntary basis on the part of the Negroes; and the fact that the doctors charge nothing for the examinations and a minimum fee for 'wholesale' treatment which follows."

Orange, N. J.

EMILY HARE.

THE SUNDAY SCHOOL

Lesson for May 15. Lesson text: Acts 2:12-14, 32-41.

Peter's Power at Pentecost

THE day had arrived for the inauguration of the Christian movement, after the death of the Master. They had waited those disciples, until power from on high had come upon them. Like water piling up behind a dam, the power of those prayer-meetings had accumulated, and now it was irresistible: it swept out, carrying everything before it. This was no premature, half-hearted effort; one hundred and twenty disciples, tried and true, had been meeting in the upper room. They had been quietly conversing about Jesus; they had been opening up their souls to God in prayer. Now the day had fully come; they were prepared. Behind them were the thrilling experiences of Jesus. These were the favored people who had known him face to face. They had heard his voice, seen his smile, marveled at his sacrifice. They had heard his last words from the cross; had seen him buried in the garden; were persuaded that he still lived. Pentecost cannot be estimated without reckoning the values of these unusual experiences upon the part of men and women who

actually knew Jesus. Peter was fresh from his denial, his confession, his commission. At the trial he had sworn that he did not know Jesus; in an anguish of tears he had repented; now he knew that he was to "feed the sheep." The trial, Golgotha, the tomb, the power of the resurrection—these were recent and, therefore, vivid scenes in his life.

Without these tremendous experiences Peter could not possibly have preached with the power which he evidenced. Humiliated by his sin, but restored by Christ's forgiveness; ashamed of his denial but amazed at Jesus' commission, Peter stood forth the logical man to preach the Pentecostal sermon. Days of silence had followed; days and long nights when one could brood over everything; when adjustments could be made, convictions deepened, resolves matured. Abraham alone in the hills, Daniel alone in his chamber. Jesus alone in the wilderness and now Peter in the quietness of this upper room—this also is a secret of spiritual power. Hundreds of Christian saints have, since that time, found Jesus in the silence; Paul in the desert, Augustine in his garden, Spenser in his study, Zinzendorf on his farm, Wesley on the ocean, Campbell in his lonely study, Fosdick on his island in Maine.

This is no place for a discussion of the holy spirit; we need not confuse ourselves with a fruitless debate upon the mysteries of the trinity. There is one God and Jesus is his prophet; is not the holy spirit simply God at work in his world, influencing men to goodness, comforting, guiding, illuminating them? There are not three Gods nor two; there is one God. Jesus so perfectly accepted God and received his spirit so fully into his life that he became our Saviour by winning us to God ourselves. God actively at work in his world and in society is called the holy spirit. One scholarly friend of mine finds the trinity indispensable. He says that if the trinity is put out of the front door, philosophy will bring it in through the rear door. Another friend, equally scholarly, is only confused by any doctrine of the trinity, and he has frankly dismissed it from the categories of his thinking. One is free to do what he must. I believe in God, in Jesus and in the holy spirit, but I do not believe in three-in-one. The holy spirit was present on Pentecost; the very spirit of almighty God filled the disciples and carried conviction into the hearts of the crowds. Some scoffed, but three thousand became followers of Christ that day. Like fire it came, like wind it swept over that audience.

Today the electricians from New York are hanging the great new chandelier in our new church, here in Pittsburgh. It is like the one in the Sainte Chapelle in Paris; it has twelve lanterns representing the apostles. It is beautifully wrought by artistic hands, but only when the hidden wires are connected will it blaze forth in all its splendor, flooding the room with light. Preachers will stand in the pulpit, but only as they are related to God will they speak convincingly and helpfully. Peter preached with power because his life was hid with Christ in God. Always that is the secret. One is impressed by the futility of much modern preaching; it is only talk and not very good talk at that. Results are often meager; conversions few, changed hearts rare. Peter, prepared by experience and prayer, truly has a message for all who speak in Christ's name today. "Seek and ye shall find."

JOHN R. EWERS.

Contributors to This Issue

STANLEY HIGH, assistant secretary Methodist board of foreign missions; author, "China's Place in the Sun," etc.; now traveling in China.

JOHN CLARENCE PETRIE, frequent contributor to The Christian Century.

L. C. HAWORTH, general secretary Y. M. C. A., St. Louis, Mo.

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JEROME DAVIS, professor Yale divinity school; editor, "Business and the Church."

JAMES M. YARD, American representative West China Union university, Chengtu, China.

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NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Anti-Evolution in Arkansas

The editor of the Dixie Magazine, of Little Rock, Ark., writing to the Lippincott company, publishers, says: "We succeeded in killing off the anti-evolution legislation by a scratch. The snake is scotched, not killed. The Baptist brethren claim that they are going to bring it before the people by an initiated act to amend the state constitution to prohibit the teaching of evolution in any tax-supported school in Arkansas." The publisher's special interest is in quoting his correspondent as having found Dr. Keen's book, "I Believe in God and in Evolution," useful in the campaign of enlightenment. Which fact we gladly report, for it is a good book.

Red Cross Will Aid Flood-Sufferers

The committee appointed by the President of the United States to determine how much relief is needed in the flooded area of the Mississippi has decided that not less than five million dollars will be needed. The Red Cross will be the agency for carrying out the relief program. Contributors in the Chicago area should send their contributions to the Chicago chapter of the American Red Cross, 616 S. Michigan Ave.

Professor George A. Coe Retires

Having reached the age of academic retirement, though by no means overwhelmed by the burden of years, Prof. George A. Coe has retired from active teaching. The April issue of Religious Education, the journal of the Religious Education association, is issued in two parts, the second of which is devoted to an appreciation of Dr. Coe's epochal contributions in this field and to an account of the dinner recently given in his honor by colleagues and former students.

Methodist Bishops Are in Session at Warren, Pa.

The board of bishops of the Methodist Episcopal church is holding its semi-annual meeting at Warren, Pa., May 4-8. It was expected that more than thirty bishops would be in attendance. Reports will be made on the condition of the missionary and benevolent activities in the several areas, a promotional meeting of the board of home missions and church extension will be held, and assignments will be made of the bishops to preside at the fall annual conferences.

Denver Pastor is In Hospital

Rev. Robert Hopkin, pastor of the First Congregational church, Denver, Colo., has undergone a serious surgical operation and is very slowly recovering in a hospital. He will not be able to preach for an indefinite period, and his pulpit will be filled by a supply.

Easter As a Sporting Event

The Beloit Daily News comments editorially upon the perversion of Easter from its original intent to a style show.

Remark that the leading Chicago paper the following day devoted two columns to the Easter parade and not a line to the

Easter messages from the pulpit, it says: "We learn with interest, perhaps, that many pale green beige ensembles were evident, that women's hats are of a close-fitting variety or felt and with smart dips,

Opinions on Governor Smith's Reply

THERE HAS BEEN a great outpouring of opinions, both editorial and sermonic, regarding Gov. Smith's reply to Mr. Marshall's letter. Practically all of the comments approve the spirit of the answer and are satisfied with the sincerity of the governor's assurance that he feels no sense of conflict between the Americanism and his Catholicism. Many of them profess to believe that it puts an end forever to all question as to the consistency of the two loyalties.

The Commonwealth, from the Catholic side, seems quite satisfied with the reply. It reminds us, as Father Duffy, Gov. Smith's adviser on canon law, did, that "the church's attitude is modified by circumstances, changes in the concept of state government, and constitutional practice. Catholic principle never reckons with a state, but with *this* or *that* state." While Catholics have become numerically a power in this country, "they have never once attempted to use governmental power for their own ends, and they have zealously refrained from all attempts to write one of their special moral principles into federal or state law. They are simply citizens; and until that unimaginable, distantly hypothetical day when God and country will no longer be associated in the United States, they will ask to be judged only by the loyalty and integrity of their citizenship."

PRAYER WILL NOT BE GRANTED

The New Republic, equally crediting the sincerity and adequacy of Gov. Smith's personal affirmation of loyalty, still recognizes the Catholic church as such a potent influence on its members that "it is entirely reasonable to inquire closely, if a candidate is a Catholic, how he wears his Catholicism." Quoting his closing statement that he would like all to "join in a fervent prayer that never again in this land will any public servant be challenged because of the faith in which he has tried to walk humbly with his God," the New Republic says: "We may safely predict that this prayer will not be granted. In offering it, he is merely attitudinizing. If a member of the Society of Friends, to whom it would be a violation of religious faith to participate in any war, were to offer himself as a candidate for the presidency, of course he would be challenged on the ground of his religion, no matter how humbly he walked with his God. . . . Gov. Smith has answered the challenge satisfactorily in his own case, but he has not delivered other Catholics, in an analogous situation, from a similar cross-examination."

The Christian Herald, in an editorial by its new editor, Dr. Daniel A. Poling, accepts Gov. Smith's personal part of his

letter as satisfactory, thinks that "Father Duffy's arguments from canon law are not convincing, and still stands against Gov. Smith's candidacy on the ground that he is a wet:

WET DISQUALIFICATION STANDS

"Accepting Alfred E. Smith's personal statement, which we believe is the vital political sentiment of American Catholics generally, may we now take down our fences of distrust which have stood in Governor Smith's way to the White House? Not unless we choose to repudiate prohibition, and to view with equanimity the withdrawal of a sovereign commonwealth from the national concert of law enforcement. The Christian Herald does not repudiate. Alfred E. Smith, so far as his religion is concerned, declares himself to be a thoroughgoing American, but his public words and acts make him absolutely impossible as the presidential candidate of those citizens, whatever their political faith, who believe that prohibition is the law, and that it is a good law."

A Jewish rabbi, Dr. Nathan Krass, (Continued on Page 573)

Chalmers F. Zahniser

Director of the Lemington Presbyterian Choir Pittsburgh, Pa., says:

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some bon ton males wore brilliant blue chapeaux; but there is not a paragraph to inform us whether any preacher struck a vital note of truth in their Easter discourses, or whether their pulpit efforts were merely perforce so much incidental elegant twittering amid all the flashing plumage of preening and strutting pheasants of fashion. To the style show in one church, the congregation had to be admitted by ticket. Otherwise possibly some person without a pale green beige ensemble and reptile shoes might have

slipped in. Outside, 'curious multitudes lined the sidewalk to watch society folk.' Were the Man of Galilee (without a ticket to get into church) among the crowds on the curb watching the sartorial saturnalia, how would the spectacle have impressed him who demanded, 'And why take ye thought for raiment?'

Woman's Law Enforcement Committee Will Meet

The Women's national committee for law enforcement will meet at Providence, R. I., May 10 and 11, to discuss plans for action relative to the elections of 1928. The statement of one of the questions for discussion, "Shall we consider for the office of President of the United States any man who officially or personally opposes any part of the constitution?" suggests that a dry candidate on a dry platform will be the objective.

Students Favor Direct Action

Berea college, Kentucky, has been hoping to begin this year the erection of the first half of a \$300,000 science building. When the enterprise hung fire on account of lack of adequate finances, the students and men of the faculty started in with pick and shovel to make the excavation, and students contributed from their poverty to make a start on the foundation.

Church Is Supported by Sustaining Memberships

The Presbyterian church at Kenmore, N. Y., takes up no collections and has no financial drives, but is supported entirely by sustaining memberships at \$25 a year. Any member or friend may take one or more of these memberships. It is reported that under this plan more money has been subscribed than ever before.

Methodist University Raises Funds

Oklahoma City university, which has been conducting a local campaign for the addition of \$500,000 to its endowment fund, reports that the amount has been more than subscribed by citizens of that city. The university is fifteen years old, but has grown rapidly in the last three years. Dr. Eugene M. Antrim is president.

Business as Usual At Peking

A cablegram from President J. Leighton Stuart of Peking university to the Presbyterian board of foreign missions reports that "academic affairs and building operations were proceeding as usual and there was no apparent reason why these should be discontinued." There is not much ground for anxiety, although the wives and children of some of the foreign members of the staff have left for Korea as a measure of precaution.

Union Easter Services

Many reports have been received regarding union services during Lent, during the week before Easter and on Easter morning. From Carthage, Mo., comes a report of a union communion service, held on the Thursday evening before Easter and participated in by all of

the churches in the city, with one exception. An impressive and dramatic feature of the service was the seating of twelve men, including the ministers, at a long table on the platform, with a vacant chair in the midst behind which stood an electric cross.

Brick Church Modernizes Sunday School

The Brick Presbyterian church, Fifth avenue and Thirty-seventh street, New York city, is one of the old churches of the city, but it has a new Sunday school. Under the stimulus of its minister, Dr. W. P. Merrill, and with the expert counsel of specialists from Teachers college, it has developed a system which includes some unusual features. A bus brings many

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of the children from their homes. There is a paid staff of teachers as well as a volunteer staff. Instead of the usual brief session, with thirty minutes for the lesson, there is a session of two hours and fifteen minutes, which includes worship as well as classes. The objective of the whole teaching program is "training in Christian citizenship," and the study has to do with many concrete problems of experience. There is a period devoted to somewhat free activities in which the children employ their own constructive impulses. Some parents send their children, others bring them and attend the Bible discussion class which meets at the same hour.

New President for Mt. Airy Theological Seminary

Rev. Charles Michael Jacobs was inaugurated as president of Mt. Airy Lutheran theological seminary, at Philadelphia, Pa., on April 22. His inaugural address dealt with the relation of the seminary to the church and its function as an instrument by which progress is to be made in thought and experience while holding fast to the historic truths of the church.

Presbyterians Wipe Out Deficit

The Presbyterian board of national missions announces that its campaign for special subscriptions to cover a deficit of nearly a million dollars, has been entirely successful. Nearly half of the amount has been paid in cash, and the balance is payable within one year.

Nashville Students Oppose Imperialism

A mass meeting of students, representing seven colleges in Nashville, Tenn., recently adopted resolutions opposing any militaristic and imperialistic policy, favoring the withdrawal of American military forces from China and depending upon the nationalist government to protect American citizens there.

Chicago Church Will Celebrate Anniversary

The Ravenswood Presbyterian church, Chicago, will celebrate its twenty-fifth anniversary on May 8. Dr. J. G. K. McClure, president of McCormick theological seminary, will be the speaker at the morning service. The church, which was organized as a mission church, now has a membership of eight hundred and thirty-seven, an annual budget of \$37,000.00 and supports two foreign missionaries. Rev. F. L. Selden is pastor.

Gandhi Will Take to The Field Again

Mahatma Gandhi, according to an interview by "Upton Close" in the N. Y. Evening Post, will soon start on another period of active propaganda of his doctrines after five years of silence and retirement. The British, Gandhi says, are welcome in India, if they will stay on terms satisfactory to India. "Our terms are that our culture and our way of life shall be paramount, that we shall take up our ancient handicrafts again, spin and weave and make beautiful things with our hands, and that we shall stop the stench and

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smoke of modern industrialism that is creeping over our country before it robs us of our souls as it has done in your country. Let the British tear up their railroads and dismantle their factories, send their armies home and stop their system of western education in India and, above all, cease draining this country econom-

ically to feed England. . . " The laws of caste are being discarded and Hindus and Moslems are uniting in the Swaraj party,

according to Mr. Close. Gandhi, he says, expects to travel over India preaching non-cooperation and to go to Canton as

Federal Council Answers Free Charges

SINCE SPACE was given for the publication of the charges made against the federal council of churches by Congressman Free shortly before the adjournment of congress, it is fair to give also the counter-statement which has been issued on the authority of the federal council and given out by the chairman of its administrative committee. The statement is as follows:

"The administrative committee of the federal council of churches welcomes at all times the fullest inquiry into its procedures and activities. It asks to be judged only on the basis of actual facts which any such inquiry reveals. But certain vague charges now being made against the council disclose such a misunderstanding, both of the council and of the churches that comprise it, as to call for a prompt reply.

"1. It is charged, in the first place, that the federal council of the churches 'is continually adding to its program undertakings distinctly non-religious in nature and outside the mission of the church.'

RELIGION IS CONCERNED WITH LIFE

"If such tasks as the cultivation of public opinion in support of better social and industrial conditions, the prohibition of the liquor traffic and the development of other means than war for settling disputes between nations are 'non-religious in nature and outside the mission of the church,' then the federal council gladly admits the charge. One of the very purposes for which the denominations organized the council was to make their influence more effective in these and other great issues of right human relationships. It regards such questions as fundamental concerns of morality and religion. It cannot do otherwise than go steadily forward in dealing with them, since the constitution of the federal council, officially ratified by the twenty-eight denominations that constitute it, declares one of the aims of the council to be 'to secure a larger combined influence for the churches of Christ in all matters affecting the moral and social condition of the people so as to promote the application of the law of Christ in every relation of human life.'

TRULY REPRESENTATIVE BODY

"So far as the charge implies that the federal council of the churches maintains a lobby or enters into questions of a partisan political character, it is wholly without foundation. The council maintains no lobby of any kind. Its one appeal is to public opinion. There is nothing whatever that is secret about any of its activities. It does nothing under cover. All its work is carried on under public gaze and scrutiny. It conforms at all times to the American theory of the value of free and open discussion. The council rests upon the accepted American principle that citizens, collectively as well as individually, have the right to make known

their views on any matter which they believe vital to the welfare of the country and the world.

"2. The accusation is made, in the second place, that the federal council 'is in no way a representative body.' This is completely false. The council is organized throughout on a representative basis. The four hundred members of the council as a whole, which meets once in four years; the one hundred members of the executive committee, which meets annually; and twenty-eight members of the administrative committee, which meets monthly, are appointed directly by the highest authorities in the several denominations that comprise the council. No one, of course, would think of claiming that on any specific issue the 20,000,000 church members unanimously agree with the position taken by the members of the council's governing bodies. No one can deny, however, that the utterances of the federal council are made only after full consideration by those whom the denominations have themselves appointed to deal with such matters in the council.

"3. It is charged, in the third place, that the federal council is 'frequently working under the direction of radical groups affiliated with the third internationale.' There is no shred of truth in the allegation. The council takes its positions without reference to or connection with any organizations except those of the churches, and the well-known character and patriotic service of the men and women appointed by the various denominations to direct the program of the council are in themselves sufficient answer to the baseless charge that they are associated with any groups inimical to the welfare of our country.

CHURCHES ARE FOR PEACE

"4. The federal council is further indicted for having mistakenly espoused certain international proposals. It is accused, for example, of having supported the world court, and having spoken for the churches in this matter. We are proud to say that this is true. In doing so, the council was simply voicing the judgment expressed by the various denominations again and again. Almost every major church body in the country has gone on record in favor of the world court. Both the council and the denominations which comprise it are committed to a constructive program of developing friendship and goodwill among the nations and of building up international agencies for attaining security and justice without the necessity of resort to violence.

"With reference to immigration, to take an illustration of the falseness of certain of the charges, not only did the council not oppose laws for 'the exclusion of undesirable immigrants' but it actually favored a restrictive quota plan. The council did oppose discriminating against the Japanese

(Continued on page 574)

BOOKS

TWO GRAND PRIZES

In the United States

Announcement has just been made of the first novel which won the grand sweepstakes of Dodd Mead & Co., the Pictorial Review, and First National Pictures, Inc. The sum of \$16,500 is now in the possession of Mateel Howe Farnham, daughter of Ed Howe, the well known Kansas editor. Mrs. Farnham's novel is called "Rebellion." It will appear serially in the Pictorial Review, beginning with the August issue, and will be published later in the fall by Dodd Mead & Co.

In Canada

The Macmillans in Canada are proud of the fact of the Atlantic Monthly's award of \$10,000 for the best novel submitted in open competition, which award has been won by Mazo de la Roche, a Canadian living in Toronto.

Miss de la Roche's winning novel, "Jalna," secured the prize, although there were over eleven hundred entrants from all over the world. "Jalna" will not be published in book form until Autumn.

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The Sufficiency of Christianity

By R. S. Sleight

In this book Dr. Ernst Troeltsch receives his first comprehensive treatment in the English speaking world. Troeltsch, as is well known, has been a dominating figure in European thought for more than a score of years, and the judgment is expressed that "in him the modern spirit has found its true voice." (\$1.50)

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By Thomas Wilson

Note the faith, and literary style, of this author: "We may give our theologies new names; but, if they be true theologies, their foundation can be but one thing—the bedrock of the Divine Son. The foundation of all visible earthly buildings, from the lofty palace to the lowliest cottage, must ultimately rest on the ribs of old Mother Earth." (\$1.25)

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well to urge the Chinese to use the boycott against foreigners rather than war.

Lane Seminary Adopts Cooperative Plan

Lane theological seminary, Cincinnati, will adopt at the beginning of the next

academic year a method suggested by the "cooperative courses" in engineering which were introduced by Dean Snyder of the University of Cincinnati. The plan has also been developed to a high point of efficiency by the Massachusetts institute of technology. Lane is, so far as we

GOV. SMITH'S REPLY

(Continued from page 569)

preaching in Temple Emanu-El, New York city, declared the governor had accepted a great challenge and met it victoriously.

RAKING UP ENCYCLICALS

"The governor has stated he owes allegiance to Rome only in spiritual matters, that is to say, on questions concerning creed," said Rabbi Krass. "As an American citizen, his loyalty belongs to America. Of course, if one wants to indulge in controversies and rake up old textbooks, search for passages in papal bulls and encyclicals, the debate may be prolonged interminably."

Rabbi Krass said the real issue was a practical one. He said it was: "Can the Catholic church in the United States of America adapt itself to our form of government?" The history of the Catholic church, according to Rabbi Krass, shows that it could adapt itself.

Rev. William T. Walsh, of St. Luke's Episcopal church, New York city, also took a favorable view of the answer and that that inquiry into the past attitudes of the Catholic church toward civil governments had no bearing on the present case.

Dr. Walsh said this single statement was of a more far-reaching effect than anything the governor had said politically. "The very foundation-stone of organized religion is freedom of conscience. We recognize no human authority to decide our beliefs for us, much less to impose beliefs upon us. We presume, of course, that when our own house of bishops speaks it sends us its very mature judgment and that any pronouncement from them should be received with deference. But we do not surrender our freedom, our right of interpreting or of exercising our own private judgment."

In his reply to Mr. Marshall, said Dr. Walsh, Governor Smith had shown that the same freedom was exercised among liberal Catholics. "People have not been accustomed to thinking that that is the attitude of the governor or of his clerical advisers," said Dr. Walsh.

Dr. Walsh said he had little patience with doubters who asserted the governor's attitude was not the Catholic attitude of the past. "Who are we to say such things?" he asked. "We should thank God instead that the same foundations on which we stand are the foundations of others, to a larger extent than we once believed they were."

If you are selecting for yourself the most important biography of the season, we suggest

DARWIN

By GAMALIEL BRADFORD

AT NO TIME since Charles Darwin's death has his name been so much in the public prints and his teaching the subject of such widespread and bitter discussion as in recent years, yet his personality is little known to the general public and his actual teaching and the final upshot and significance of his thought have been increasingly confused and misrepresented.

The famous author of this biography applies to Darwin's life and work his own peculiar method—as revealed in his earlier books, "Damaged Souls," "A Naturalist of Souls," etc.—and with great brilliancy shows what Darwin has meant to the life and thought of the race with a vividness that illuminates not only the man but the whole relation between evolution and religious belief.

[Here is Gamaliel Bradford's biographical method, as described by H. L. Mencken: "The whole body of facts is reviewed, and then comes a delicate balancing of pro and con, and then, of a sudden, a living man emerges. It is biography grounded upon science and illuminated with art."]

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PSYCHOLOGY has become "popular" more rapidly than any other science, and scores of books have rolled forth from the publishers on psychoanalysis and the new psychology. The general public as well as professional thinkers have come under its spell. Nor are theology and religion untouched by its influence. For a good book on the practical implications of psychology for religion and theology we suggest:

CHRISTIANITY AND PSYCHOLOGY

By F. R. Barry, of Oxford

Some chapter headings: "The Unconscious," "Psychology and the Religious Life," "Suggestion and Prayer," "The Danger of Subjectivity in Religion," "Christianity and Instinct," "Psychology and the Christian Faith" (200 pages, \$1.50).

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know, the first institution to apply it in the field of training for the ministry. The gist of it is that each student alternates between periods of study at the seminary and periods of work in the field. The year will be divided into four quarters of ten weeks each and two summer terms of four weeks each. The courses given in the first and third quarters will be repeated in the second and fourth. Students, upon entrance, will be "paired"; one will have classes the first and third quarters and will work with a church during the second and fourth, and the other vice versa. This is frankly an experiment. It will be watched with hopeful interest.

Prof. James Moffatt Accepts Chair at Union Seminary

The announcement comes from England that Professor James Moffatt has accepted the Washburn professorship of church history at Union theological seminary, New York. This will be a notable accession, not only to Union's already notable faculty, but to the ranks of biblical and theological scholarship in America. Dr. Moffatt was professor of New Testament exegesis at Mansfield college, Oxford, for several years, and since 1915 has been professor of church history at the United Free church college in Glasgow. He is best known in this country through his translation of the Bible into modern speech, and his visit to the United States last year widened the circle of his acquaintance.

Farm Figures Show Decrease

A tabulation of statistics for the 1925 farm census shows that, as compared with the figures for 1920, there has been a decrease in almost everything but mortgages. The farm population has gone down from thirty-one million to twenty-eight million. The number of farms has been reduced from 6,448,343 to 6,371,640. In each case, the number of farms operated by full owners is a little more than half of the total, but the number of full owners has diminished from 3,366,510 to 3,313,490. But both the total amount of

mortgages and the ratio of mortgage to value have increased greatly: mortgages from four billion to ten billion. In 1920 the owners of mortgaged farms had an aggregate debt amounting to 29 per cent of the total value. In 1925, the debt amounted to 41.9 per cent.

Ford Hall Forum Celebrates

Ford Hall forum, Boston, held its annual dinner on April 28, at the close of a successful and notable season. Among the widely varied assortment of speakers at the dinner were Father M. J. Ahern, S. J., Abraham Cahan, editor of the Jewish Daily Forward, President Daniel L. Marsh, of Boston university, Miss Margaret Slatery, and Clarence Darrow. Mr. Darrow's seventieth birthday was celebrated in Chicago on April 18 by a large dinner in his honor, the toastmaster of which was Professor T. V. Smith, one of his most formidable opponents in debate.

Dismiss Teachers for Evolution Belief

The latest storm in an educational institution in this country has struck the Oklahoma Baptist university, Shawnee, Okla., where three members of the faculty have been dismissed on the charge of belief in the doctrine of evolution and teaching contrary to Baptist tenets. The teachers dismissed are Sinclair B. Conley, head of the department of psychology and edu-

cation, Newell W. Sawyer, head of the department of English, and J. V. Harvey of the department of botany. Student mass meetings, petitions to the trustees,

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FEDERAL COUNCIL ANSWERS

(Continued from page 572)

in this quota law, and in taking this position it was supported by the action of the boards of foreign missions in the several denominations. To attack the federal council for dealing with these matters is to attack the churches themselves, for the council has simply done as a unit what many denominations have done separately.

"It cannot be too strongly emphasized that, in these and all other questions of public welfare, the federal council of the churches seeks to discover the high common mind of the constituent denominations and then to speak and act in their behalf. This is what the council has done in the past. This is what the denominations expect it to continue to do in the future. Its course will in no way be modified by the unjustifiable attacks of the forces which would, if they could, stifle the voice of the churches and weaken their influence in the life of the nation."

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The Fate of Civilizations

EVENTS in China today may control life throughout the whole world a few years, or centuries, hence. The wise man therefore watches China. But China is hard to watch. Many who desire to know what is happening there find it helpful to study the Chinese scene as presented in the pages of *The Christian Century*. During past months, for example, *The Christian Century* has been interpreting the inner significance of Chinese events in such fashion as this:

"Russia is on the point of displacing Japan as the political leader of the Asiatic Pacific, and stands every chance of increasing her power through fifty years to come . . . The return of Russia to power will some day make the basis for an outstanding textbook in the methods of the new diplomacy . . . It will begin with the offer of voluntary revision of treaties . . . Russia proclaimed her readiness to take the first step in righting the wrongs inflicted by the force-program of the tsars . . . This sort of an approach has put behind Russia, as these final days of maneuvering have arrived, the solid support of China's intellectual classes, and gives promise of not only political but cultural and social leadership in the future." (October 30, 1924.)

"The anti-Christian agitation of 1922 is likely to burst out again with a violence to exceed its former expression, and in much more unexpected quarters . . . Within the constantly increasing Chinese student body . . . there is an intellectual skepticism that grows out of a belief that there are essential characteristics of religion that cannot be maintained in a scientific age. But there is also a social skepticism that grows out of a fear of ecclesiastical organizations as the agents of social reaction. Of the two, the latter is by far the more devastating." (January 8, 1925.)

"The trouble which has broken out in Shanghai is likely to involve all China, if not this year, within a few years . . . This is a cloud much larger than a man's hand. It may mean that the failure of the west to deal generously and sympathetically with the east will force the anti-occidental feeling into a specific movement within the next few months." (June 18, 1925.)

"Can foreigners ever hope to be regarded as friendly guests in China while they live under extraterritorial privileges? Granted the need for order in that country, which course is more likely to produce it—to give up the special privileges or to hold fast to the unequal treaties?" (August 13, 1925.)

New Subscribers

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"The United States must cut through whatever wildernesses of diplomatic red tape and governmental precedent there may lie in the way to act, quickly and

decisively, in such manner as shall convince all China that our nation seeks no unjust status for our nationals, and that the first interest of our mutual relations is in the welfare of China's own people. The two important words . . . are 'quickly' and 'decisively'. Another year of inaction will almost certainly include the United States beyond rescue in the group of exploiting nations against which the new nationalism of China is setting its face." (August 20, 1925.)

EVERY sentence quoted was written a year before General Chiang Kai-shek and the Nationalist army ever left Canton. They were written before the time when the international conference in Peking was solemnly deciding, as an editorial put it, that "perhaps, at some time, some way, it may be possible, if nothing interferes, under certain circumstances, tentatively to do something" to straighten out relations between China and the rest of the nations. They pointed to the China that was, and equally to the China that was to be. In large measure, the China that was to be, and that they foresaw, has arrived.

It has not been only in its editorial pages that *The Christian Century* has been seeing and foreseeing China. Readers will long remember the special articles on various aspects of the Chinese situation by Harry F. Ward, Bishop Francis J. McConnell, James M. Yard, Frank Rawlinson, Sherwood Eddy, Paul Blanshard, S. Ralph Harlow, Bishop George R. Grose. The present issue contains an analysis of the situation created by the Nanking riots, written by Stanley High, who gathered his material at first-hand. Next week there will be other, and equally important, material.

The next thirteen weeks are sure to be of tremendous importance in China. One dollar, invested in a 13-weeks' acquaintance subscription to *The Christian Century*, will prove an investment of lasting value. If your postman already brings you the paper every week, will you not urge this opportunity on some friend not yet on the list of regular readers?

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You will agree with the author in his statement of the spiritual difficulties met with in the world of today, this "world of science." He says: "Prayer begins when we take God for granted, but science takes nothing for granted, at least not at first, or until verified by repeated experiment. Our historians and critics have been testing the accepted notions of God and religion, and they have found much to reject, still more to question. The Bible pictures God as an individual dealing with other individuals and shaping the course of history and human life according to his good pleasure. Theology has developed this into a theory of the supernatural which makes it a world above and apart from nature, beyond the control of science, yet known to man immediately in experience. The churches have differed in the details of the conception of this supernatural realm. In principle they have agreed, and the God to whom they have prayed has been conceived in terms of arbitrary and incalculable will. But science knows no such world of the unpredictable, and for multitudes its loss has meant the end of prayer."

Such is the situation today, according to Dr. Brown. His new volume will meet with a hearty welcome, as it has much to offer those who realize and bravely face this situation. The book is written by one who believes that *prayer is the heart of all vital religion*; yet in his own experience has often found it hard to pray. It tells the story of the way in which he has found help in his difficulties, and won the assurance that in this world which modern science has so enlarged and transformed, no less than in the simpler world of our fathers, *prayer opens the door to communion with the living God* whose creative Spirit can make the weak strong, the sad happy, the sinful righteous, and the old young.

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